

# Light & Truth

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FRED. P. EVANS.

An Exponent of the  
Philosophy of Life.

HARPER TILL'S SYN. CO.'S

## DEPARTMENT OF

## PSYCHICAL PHENOMENA.

## Personal Experiences Proving Spirit Return

SPIRITUAL EXPERIENCES OF DR.  
JOS. RODES BUCHANAN.

Not having been a spiritual sinner, I can not speak of a conversion to Spiritualism, for I have never waited for the truth to come to me. I have been engaged all my life in the active pursuit of truth, endeavoring, without much success, to enlist others in its pursuit, for as the pursuit of new truth can never be financially profitable, my labors have been somewhat lonely.

My exploration of the brain by all possible methods, began in 1835, and in six years resulted in the discovery of the anatomical foundation of the spiritual element in man, which lies in his brain, just in front of the bend in the coronal suture of the skull, as it should lie according to the fundamental laws of the brain. The excitement of that organ called up a vivid realization of departed friends. My first public demonstration was in the winter of 1841, at Louisville, Ky., in a brilliant fashionable parlor, where I found in Miss Harriet Key, as brilliant in intellect as the city contained, united with a psychic temperament. Stimulating the organ of spirituality in her brain, she immediately saw the spirit of her mother standing before her and fully realized and affirmed it.

In New York in 1842, when demonstrating the phenomena of the brain (having then perfected the science of psychometry) before a committee appointed by a public audience, I found that Mrs. Erenstine L. Rose (an eloquent and very radical public lecturer), very positive in her materialism, was of a psychic temperament, and I astonished her by stimulating her spirituality until she saw and held intercourse with the spirits of her mother and my father, which she fully realized, but said she had always believed such things impossible. The committee reported some of my experiments with her.

In Cleveland, Ohio, I met a young lady medium in whose presence in my apartments strange spiritual sounds were produced, which I could compare only to the creaking of an old-fashioned cider mill. The sounds appeared on a table, and by examination I located them in the marble slab which made the top of the table.

When I was residing in Covington, Ky., and serving as dean of the faculty and professor in the Eclectic Medical Institute (the leading college) we found a good medium in our next neighbor, through whom we had many interesting messages by rapping to the letters of the alphabet. Our spirit friends gave valuable advice. We had a young woman in the kitchen (daughter of the cook) lame from a swollen ankle. After sending her several times to our hospital in Cincinnati without receiving any benefit, I received a prescription from the spirit of Mrs. Buchanan's mother which no physician would have approved, but which made a prompt cure. The medicine was angelica.

My brother-in-law, deceased, Dr. Wakefield, was a good and careful physician, and when consulted on several occasions gave perfect advice, different from what he would have given when in practice, and my father-in-law, Judge Rowan, gave us sound

financial advice. But the most interesting experience came through Mrs. Hollis-Billings, at Louisville, by audible voices, which gave valuable instruction, and by spirit writing. She brought me into communication with a most lovely and brilliant lady whom I had greatly esteemed and admired in 1838-41, whose adopted name was Serafina. The conversation was very satisfactory, and then taking a page of note paper she placed it under the table, and it was soon filled by spirit writing in a style peculiarly her own, and containing certain peculiar phrases in Spanish, with which she was familiar.

If Mrs. Hollis-Billings had written it with her own hand it would have been a decisive proof of its origin, for no human, (any but Serafina herself), could have originated such writing. During the year to which I have referred I was teaching large classes in the college, publishing my Journal of Man and battling for every species of reform against orthodox bigotry in the college and church. The phenomena in the Fox family came out and I knew they were true. From 1849 to 1855 I was the only medical scientist to defend them and repel their assailants. I had told my friends I was well acquainted with the spirit world as they were with Europe.

In 1879-80 I began to verify my assertion by recording the psychometric exploration of the spirit realms. With the unsurpassed psychic talent of Cornelia H. Buchanan I had no more difficulty in becoming acquainted with the characters and lives that have been immortalized by historians than in studying contemporary character in public men or in the correspondents who from distant countries wrote to her for opinions, advice or diagnosis.

The past was to her as open a book as the present, and during the years in which she portrayed historic characters of whom I then knew nothing, I never found her deviating from the truth as far as I could discover. Whether I was familiar with the biography she examined or entirely unacquainted with it, made no difference, and I learned to rely upon her profound intuition and found her decision sustained by those whom I considered competent. To me this power of exploring the spirit world was the grandest development of science, and it was well sustained by that profound philosopher, Wm. Denton, in his parallel demonstration of the psychometric power to reveal the hidden phenomena of geology, which are now called Palaeontology.

The fact of my thus exploring the spirit world and becoming acquainted with the heroic and benevolent lives of those whose benevolence embraced all humanity when they were on earth, and still reaches out in love, was not unknown in the Summerland, where mental contact makes personal presence. Hence when I wrote to Serafina and placed my letter on the floor under the table in New York, in 1880, I received a most unexpected answer. The medium informed me that she saw the spirit of Serafina, whom she described, but that she brought another spirit to address me; and when the paper was lifted from the floor it bore the bold pencil writing of a nature congenial to her own. That

penciled message came from St. John, speaking of the great importance of my labors, and promising ultimate success in restoring the long lost religion of Jesus Christ, which I published in my first volume of Primitive Christianity, after holding it in reserve seventeen years. As this remarkable message was signed by St. John and was produced by the invisible, immaterial spirit power, the only question that could arise was whether it really came from St. John or could have been written by some other spirit. If it came from him it is the most important message that ever came from the higher world, for he was the especial favorite of Jesus, the most spiritual of his disciples and the most elevated above human passions and follies.

The only way to test the question was by Psychometry. When a competent psychometer touches a piece of writing enclosed in an envelope or places his hand upon the back of the writing, if he has proper ability he can describe the character so accurately that all will recognize it and also describe the leading thought, sentiment or feeling embodied in the writing, being himself entirely unacquainted with its source, which is the method in which all correct psychometric experiments are performed. I therefore submitted this writing, properly concealed, to the most reliable psychometer—to Cornelia, who was the nearest to perfection that I have ever found; to Mrs. Dr. Hayden of New York (who introduced Spiritualism in England), who came nearest to her, and to Dr. J. M. Peebles, who has long been demonstrating his psychometric power in diagnosis of his numerous patients. All three agreed as to its source, St. John, and its character, each describing in different language but giving similar conceptions of a great spirit devoted personally to Jesus Christ, and writing to me in friendship to encourage my labors for the ultimate success of the spiritual faith which we possess.

If there had been any uncertainty or contradiction in these descriptions I would not have dared to publish the message. But the absolute agreement of different parties at different times in such a description was decisive as the description of a new star or comet by different astronomers in different countries unknown to each other, all coinciding, and is of the very highest class of scientific evidence, for the chances are a million to one against so perfect a coincidence in scientific descriptions of anything unseen and unknown by the psychometers. No such fallacy has ever occurred in my fifty-six years of experimental inquiry. On the contrary I think a single description by a well tested, competent and reliable psychometer, under proper conditions, is as worthy of credence as the report of a recognized star in a certain region by the official astronomer of an observatory. But scientific Psychometry is such a revolutionary power and is so little known or attended to that orthodoxy can afford to ignore it entirely, and the millions will go on in unthinking ignorance, as they have always done concerning high spiritual phenomena until they were dragged in one by one by spiritual power.

But this psychic experience is open to the world and I could force it upon the millions if I could travel as a propagandist for a hundred years. That message has been photographed and it tells the same story of St. John to every psychometer. Concealed like other pictures in an envelope, it tells the same story to every psychometer which it told to Dr. Peebles and the others who first placed their hands on it. Placed in the hands of a psychometric class, concealed in an envelope,

they unanimously agree in giving it a character and meaning widely different from anything else that they touch, profound in religious principle, intellectual, philanthropic and farseeing.

A few evenings since I was experimenting with a few students in my library, and it was delightful to see how perfectly they understood and how finely they described his character, as well as several others, modern and ancient. One impressed them most disagreeably as a fiercely selfish character, and Dr. T. declared it must be some such character as Nero or Caligula. It was a photograph of the bust of Nero. I had two photographs concealed in envelopes—one they thought was probably Ingersoll, the other Talmage, which was the fact.

When I send my spiritual pictures or good photographs from them in sealed envelopes to distant correspondents, to be returned unopened, I am accustomed to receive from them satisfactory descriptions, showing that my presence or my absence has no influence on the result. By these decisive scientific experiments all spiritual phenomena may be tested, and I have a number of pictures from fraudulent mediums which psychometry detects.

As "the gates ajar" are open to psychometric exploration, it follows that the spirits of any sphere explored will be conscious of their friends on earth, and in 1880 responses came when not expected which are among my choicest treasures. They came within a few months and I regret that I did not record their dates.

Holding in my hands my pair of slates—the medium sitting near by, I received a bold, striking picture of St. Peter, with the words "Be ye holy" on the slate. Any one would recognize in this picture a bold, commanding personage, very different from St. John, one who would not fear to take a stand in such a city as Rome.

At another time, sitting with my pair of slates in my hands, the medium recognized a distinguished personage coming from a vast distance across the ocean, with a mountain visible in the distance, and heard the words, "If it was sacred then is it not sacred now?" The figure approached, sitting before us in a scarlet robe, presenting in front of his knees the tables of the law written in some unknown language. As this scene was described it was sketched on the interior part of the lower slate, and I could hear and feel the vibration. No pencil was present.

At the end of about twenty-five minutes I opened the slates and found the picture, representing Moses with the tables of the law, and the words "I am" overhead, "Thy God" below.

When this pair of slates is laid upon the table and the hand of a psychometer placed upon it I never fail to receive a description of Moses, the commanding leader of the Jewish nation, one of the greatest men of antiquity, whose spirit is so strong that with my limited spiritual faculties I can feel his influence, more strong and substantial than any other I have ever felt, and entirely different from the fierce and blood-thirsty character given him by the fictitious history of the Old Testament, prepared about a thousand years after his death by Ezra, who brought in the Pagan fiction of Babylon, an elaborate system of priesthood, and such a mass of wild, fictitious romance of the Munchausen order, which no amount of ridicule can banish from respectable literature, since the papal power at Rome that made the more than half Pagan Bible, pronounced it all the "word of God," and a powerful organization in this country still perpetuates this barbarous superstition and

## THE LIGHT OF TRUTH.

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fabricated history. Moses is one of the grandest figures of all antiquity. He was the sustaining companion of Jesus and the religion that he gave to his barbarous nation was as near an approach to that of Jesus as his barbarians could receive. He has given me a brief narrative of his life, contradicting all the absurd Munchausen stories of the Old Testament. He led only about thirty thousand from Egypt. He told how the tables of the laws were produced by his mediumship.

After Moses was another remarkable experience. A cardboard was placed between the slates and a more common place figure was produced upon it—apparently an India ink drawing, though no materials for making such a drawing were in reach. While puzzling over this, I decided to return the picture between the slates, and see if the spirit power would give any information. The medium then said that "a Greek scribe" was coming to give us the name, and opening the slates, I found below the picture the name Aaron written well in Greek letters.

I had a very remarkable experience about the same time relating to a still more remote antiquity. It was not far from midday. I took my small slate and held it up against the window, the medium promising that Benjamin West and Sir Joshua Reynolds being present, would give me a remarkable picture, with color. I didn't hold it more than a minute, and taking it down found on it a picture of a beautiful lady in slightly colored crayon. Psychometry says that it is a picture of Queen Helen, associated with the Trojan war; all agree in that. I have communicated with much more ancient times very reliably, but need not refer to it now.

My experience with Confucius, however, is worth relating to show how mistaken are they who think that familiar communication with antiquity is impossible. Experimenting at New York with a young medium named Philips, his hand moved so rapidly over the paper that I thought he was drawing something like the radii of a fan. But in looking at it I found it was all writing, some of it in reverse order and in the Spanish language. Mr. O'Sullivan and myself experimented with him, placing slates under a chair across the room about twelve feet from us, and getting writings. In one case we found that the slates had a very large leaf introduced between them, fresh and green, about six inches long, on which we found Chinese characters. I took the leaf to some Japanese merchants on Broadway, who translated it thus: "The spirit of Christ is in our true heart and not an external adornment." Soon after this a musician's wife, very mediumistic, happened to be in my office in the college, and Confucius spoke to me through her, saying that there was something in my late writing that ought to be corrected, which was true. I had laid the manuscript aside, intending to correct some remarks on religion, but had neglected it. No human being knew anything of it.

The next experience was still more remarkable. A similar cardboard to that marked above was placed between slates, not knowing or expecting what might come, and when they were opened after sitting about half an hour we found a fresh oil painting marked J. Baptist, which has been demonstrated by psychometry to be John the Baptist. Moreover, I have had a number of small photographs made from it and when concealed in envelopes psychometers describe it well, portraying his high religious enthusiasm. The original picture re-

quired about a month to harden. I know nothing more marvelous than this in spirit phenomena—the creation of an oil painting, and the perfect representation of the martyred saint of near nineteen hundred years ago. It was publicly exhibited in my lecture soon after, and just such spirit pictures have too often been authentically produced to allow any excuse now for skepticism, but ignorant skepticism has an unconquerable stubbornness, especially among the clergy, and many a skeptic convinced against his will remains a skeptic still, of which we have many examples.

The pictures of John the Baptist, St. John the beloved disciple, St. Peter and Moses, spiritually created, appear in my Primitive Christianity with that of Jesus, which I consider entirely authentic, though produced by an ancient artist, as the spirits who have seen him testify to its correctness. These pictures are scientifically true, for according to the most accurate sci-

quent confirmation, during three years of constant intercourse with the ancients, revealing the history of the development and destruction of Christianity. St. John gave his history with some difficulty, as his highly spiritual nature has removed him too far from earth, and he has not become very familiar with the English language. But St. James of Galilee and St. Paul, the boldest heroes of the first century, have spoken with great freedom and accuracy of events, persons and places.

To those who are more familiar with slipshod and credulous proceedings than with scientific methods, the question will occur, how do I positively know that there was no deception—that no false or disguised spirits came in to give false messages. I reply that my sphere has not attracted such, any more than the scientific sphere of Sir Wm. Crookes of London, who has related as marvelous phenomena as mine, sustained by the most accurate

I therefore claim to be the historian of the religion of the first century, for I have the direct testimony of the actors in the Christian and Pagan tragedies.

Cornelia, when she stood by my side, exposed psychometrically the founders of Christianity, and when she ascended she was still my daily companion and counsellor, as she still is. What she sees and hears she reports, and I am as sure of her personal testimony as if I had seen it myself, for her perceptions were keener than mine. She tells me of her reception and her home, tells me of the apostles, and compares her personal observations recently with what I recorded when she viewed them from earth, and finds no material change necessary. Thus becoming familiar with them, she brings them to me. Devoted as she always was to the truth, and closely, faithfully united to her husband, it is impossible that she should deceive me or that she and the apostles should tolerate any deception, for they are in the realm of purity and holy benevolence, and as to the true mediumship of Mrs. Longley, upon whom I chiefly relied, no one, so far as I know, ever doubted the correctness of more than five thousand spirit messages which she delivered at the Banner of Light office through many years, in which she had the co-operation of that wise and pure spirit, my friend, the Rev. John Pierpont, who co-operated with her in her disinterested services for the spirit world in revealing their lives and teaching. That record will go down to posterity hallowed by the reverence of millions.

Whether they will ever rehearse their history to others I do not know. They came to me because they knew I was in absolute sympathy with them and their inspired leader, and seeking to know them. He does not come to earth but we can go to him if we are qualified by our psychic capacities to perceive his character, and millions will go, and he will be known as our elder and wiser brother, whose counsel, if obeyed, would have made earth the antechamber of heaven, as it is destined to be in the far future, when wars are ended.

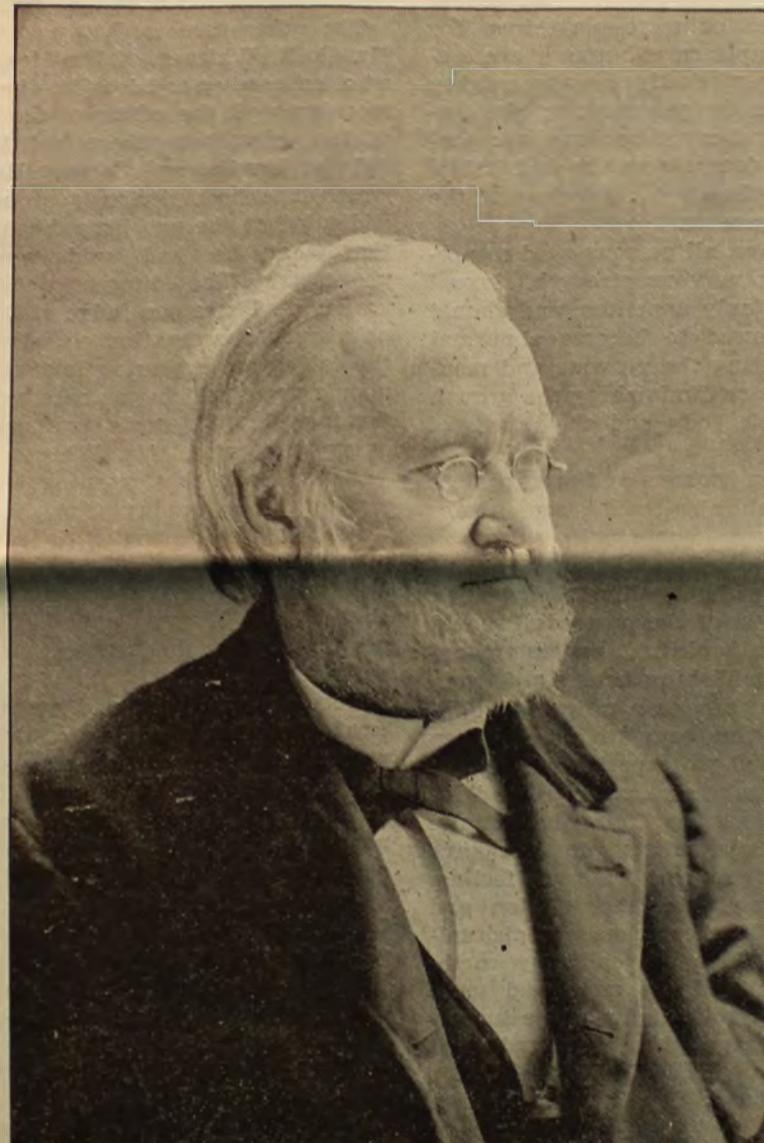
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He is laboring under a great delusion who imagines that temporal riches are necessary to a happy home. It is within the power of every couple to build for themselves a home that shall be a throne of love, a school of soul culture, a haven of rest and peace, where the trials and annoyances of the day can be laid aside, and the spiritual nature find that education which will develop everything noble, pure and exalted in one's being. Life is at best a preparatory school intended to fit the soul for a noble existence in the realm of endless progress. This great aim of life, this culture of the spirit, can be accomplished nowhere so well as at the fireside of the home.—*The Coming Age*.

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Arab music has been described as the singing of a prima donna who has ruptured her voice in trying to sing a duet with herself. Each note starts from somewhere between a sharp and a flat, but does not stop even there, and splits up into four or more portions, of which no person can be expected to catch more than one at a time.

Lese Majeste.—It was the shank of the evening in Berlin. "Good evening, Herr Police Officer," said the citizen. "Come with me," was the policeman's answer. "Donnerwetter! Was is dos?" asked the astonished citizen. "You that it is evening assumed have, when the emperor not dined has yet already."—Indianapolis Sentinel.



PROF. JOS RODES BUCHANAN.

ence of the brain they correspond accurately with their respective characters.

The picture of St. John was differently produced. He has often visited me since my first message from him, and often been seen by mediums—once by Emerson at a public meeting in Boston, soon after which he gave me a most cordial message on closed slates through the mediumship of the famous Dr. C. E. Watkins. When lecturing at Los Angeles in 1893 he was seen in my lecture room by Dr. R., a skilful physician, and a medium arriving at that time an engagement was made through her to attempt to obtain his photograph, to which he assented. We visited a photograph gallery for the picture, for which I sat. The first attempt was not successful, but the second attempt produced the picture which was engraved for my first volume.

The value of these sacred records is greatly enhanced by their subsequent confirmation, during three years of constant intercourse with the ancients, revealing the history of the development and destruction of Christianity.

tests. Of course I have met fraudulent mediums, but I had no difficulty in detecting and discarding them, though they were sustained by the credulous, who condemned me for following the scientific method, but they have all been found out and exposed.

But I have one guarantee of truth which no one else has had, and therefore I know there is no mistake, and that what I have published is more reliable than all that has been produced by Gibbon, Guizot, Schleiermacher and the German theologians, Mosheim, Neander and fifteen others, or Josephus, Eusebius, Weneus, Origen and Augustine, for these old theologians, blinded by bigotry and credulity, accepted the fictions and forgeries of the first two centuries, and added fictions of their own manufacture, of which Augustine and Eusebius were certainly guilty, and Gibbon, though clear sighted and honest, could not penetrate the darkness of the first century.

## THE LIGHT OF TRUTH.

### VOICE OF THE PEOPLE

#### HOW THEY WOULD SPEND IT.

How would I spend five million dollars? Being a woman "the world" will say, "she doesn't know business." I will say I believe now that with that amount of money at hand I could by some means find something to be done whereby honest laborers of both sex who are physically able to earn the necessities of life for themselves might do that and more—more because they would help to get the necessities of life for those who need as much, yet are not physically able to earn it. Of course \$5,000,000 would not benefit (at once) all I could care to help—but in time those helped would help others, for they should be taught to live so they could say, "We have not 'founded' our 'thrones' and 'altars' on the bodies and souls of living men."

"Not with gates of silver and bars of gold  
Have we 'fenced' Thy sheep from the Father's fold."

What do I consider the necessities of life to be? The necessities of life I define as all that is necessary to both material and spiritual existence. Luxuries to be thought of when there are none in need of necessary comforts. No body suffering for material, nor soul for spiritual comforts.

OLIVE S. MANTOR.

Wall Street, Boulder, Colo.

Editor Light of Truth: Reading over a number of Light of Truths a friend has sent me I see that some one a little while ago has asked what would you do with \$500,000 if you had it. Thinking the question may have been asked in sober earnestness, with a view to really adopting some suggestion, and that the money is somewhere to be really used for some good plan, although "a day behind the fair," I will give my idea. What the people really need today is:

1. An education that shall convert as well as convince, that (a) the present social system is a bad one; (b) that existence really continues after the change called "death," and that our present life here has all to do with our happiness in the after life, and the folly of sacrificing the real spiritual self for its envelope, the body; (c) that in the correct solution of the sex question is much for the weal of humanity.

2. A demonstration that co-operation and socialism is better than the competitive present system (which is a cut-throat system, and engenders scoundrels, crime and selfishness and bad men and women).

3. Sufficient pressure to make the people heartsick of the present system and ready and anxious to try a new one.

The present system will supply the pressure of No. 3 and it may well be left out of the \$500,000, but the other two are important and should go hand in hand together. In other words, No. 2 should be started and established and made self-supporting, with an 8-hours' day work to supply material needs, while the remaining 8 hours, (sleep having 8) should be devoted to using the \$500,000 in educational work—No. 1. Of course at first No. 1 should loan, not give, to No. 2, sufficient of the fund of the \$500,000 to give No. 2 a fair show to get on its feet, but the amount so loaned should be a debt against No. 2 to be returned to No. 1. I would conduct No. 1 by a good periodical, if possible, all contributions to be contributed, and pub-

lish it so cheaply as to place it in the hands of everybody who would read it. I am very much inclined to think that a free (no subscription) paper could obtain advertisements enough to pay expenses of publication; its circulation will fetch ads. every time. That is what I would do with \$500,000 if I had it.

R. J. KENDALL.

[Mr. Kendall, it will be seen, is answering the first inquiry regarding \$500,000. Doubtless he would expand on his most excellent ideas if he was answering the later question, What would you do with \$5,000,000?—The Editor.]

#### HOW I WOULD SPEND \$5,000,000.

In the trust of some city or state I would put the money out at perpetual interest. From the proceeds I would have scientific information spread broadcast, teaching stiriculture and the natural laws of heredity, teaching morality and sexual purity in the marital relation, educating parents to abstain from the sexual act unless they wish to beget children, for the sexual organs are not mere playthings for momentary pleasure, but they are creative and reproductive organs, mighty instruments in perpetuating the human race and carrying along into posterity and future ages the bad habits as well as the good characters of the immortal parents.

For old age, all persons need to preserve their nervous strength. Sexual desires are only appetites, and should not be allowed to become abnormal habits, wasting the nervous and mental energies or diminishing the growth of the spirit body and the power of the soul.

For fallen women and unfortunate girls, I would also build rescue homes to give them an opportunity to reform and to assist them in earning their own living without selling their bodies. With the rest of the proceeds I would have several spiritual papers, magazines and publishing houses well supported.

As there is a universal religion, or a natural way "to get and keep religion," and "to experience a change of heart," to receive goodness and intuitive knowledge from the infinite spirit, as Spiritualists do not have enough religion and fraternal feeling, I would emphasize the religion and the scientific phenomena of Spiritualism. As there are so many earth-bound spirits, I see more and more the necessity of religion and a knowledge of spiritual phenomena and spirit control.

HENRY E. MARTIN.  
219 Bismarck St., Lansing, Mich.

#### DO THE BEST YOU CAN.

This world is a difficult world indeed,  
And people are hard to suit;  
And the man who plays on the violin  
Is a bore to the man with a flute.

And I, myself, have often thought  
How very much better 'twould be,  
If every one of the folks I know  
Would only agree with me.

But since they will not, the very best way  
To make this world look bright,  
Is to never mind what people say,  
But to do what you think is right.

—E. M. Jones.

\* \* \* \* \*  
\* "Samantha at Saratoga," one \*  
\* of the most quaintly humorous \*  
\* books, sells everywhere for \*  
\* \$2.40, free to every new sub- \*  
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THE DRIFT OF OUR TIME—By Prof. Frank Parsons. From warfare and mastery to co-operation and brotherhood. Paper, 10 cents.

#### SIGNIFICANT FACTS.

Editor Light of Truth: In your issue of April 22d I noticed two modest little items most likely to get overlooked by the general reader. As the character of these items is so pregnant with meaning, so suggestive and satisfactory in their outcome, I want to call special attention to them.

They are typical of thousands of similar occurrences taking place all around us, which, by their very frequency, fail to arrest and hold the attention that their spiritual significance justly deserves.

Foreknowledge is proof of extraordinary intelligence. Evidence of foreknowledge is found in demonstrations that demonstrate. The first item referred to was the prediction of Mrs. Anna E. Thomas, made on the 13th of April last, that Mrs. Anna E. George, who has been on trial for the past few weeks for the murder of George D. Saxton, at Canton, Ohio would not be convicted. On the 28th ult. the public was surprised to learn that the jury had acquitted her.

The other case is that recorded of Mr. D. E. Whitney of Beatrice, Neb., who, on coming to his office the other morning, told the editor of the Times of that city that "there had been a fight at Manila, and Captain Hollingsworth has been seriously wounded." Ridiculed at the prophecy, he insisted that what he had said would be proven true. The editor says the readers of the Times can judge of the surprise and consternation occasioned by the cablegram appearing in that afternoon's paper which was received, confirming Mr. Whitney's statement in every particular. Mr. Whitney said: "At 3 o'clock this morning Mrs. W. awakened me, saying she had witnessed in her dreams a fight at Manila, and that Capt. Hollingsworth had been twice severely wounded. He was shot twice. He was apparently in a position where he was secure from harm."

Here are two predicted events, one local, the other occurring at the antipodes, both of which, subsequently, are found in exact accord with the foretelling. They carry their own important lesson, which the thoughtful reader will not overlook.

"How long, O Lord, how long? before the world of facts, kindred in character, and cumulative in volume, that have been for so many years and still are daily finding record—are to be compiled, classified analyzed and put into concrete form, agreeably with scientific methods, data for the establishment of a spiritual science against which the gates of hell nor any form of materialism can prevail.

PENN.

Washington, D. C.

#### OBITUARY.

On the morning of April 29th, 1889, Mr. Samuel Fertig, of Canal Dover, Ohio. He was born in Lancaster county, Pa., Feb. 15th, 1812, and had reached the ripe age of 87 years.

At the home of his parents, Columbus, O., May 1st, Edward Cheeve, aged 23 years. Deceased was an exemplary young man and an ardent Spiritualist. His funeral was largely attended on the 3d inst., Willard J. Hull officiating.

From his home at Mt. Pleasant Park, April 25th, Mr. O. H. Jackson, in the 76th year of his age. He had been a Spiritualist for about forty years; was one of the founders of the Mississippi Valley Association of Spiritualists, which inaugurated and runs the Mt. Pleasant Park camp-meeting. Dr. Juliet Severance conducted the funeral.

An Old Nurse for Children.  
MRS. WINSLOW'S SOOTHING SYRUP for children teething should always be used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea.

#### A GEORGIA PROTEST.

Editor Light of Truth: Enclosed find \$1 for which please continue to send the Light of Truth. In a spirit animated by an earnest desire for the promotion of genuine Spiritualism we feel called upon to enter our protest against your severe animadversion upon Mr. Livingston's reasons for declining to renew his subscription to your paper.

We sympathize with him in a desire for a spiritual paper that would more exclusively express the higher spiritualistic philosophy than as a vehicle for the airing of hypothetical theories. While in perfect accord with all efforts having for their object the remedying of those social inequalities that tend to mankind's degradation, are inclined to think that interest in that subject would be increased if our spiritual press more generally recognized the necessity for a more practical philanthropy that would include in its aims the elevation of their own sect, and gain for it the respect and confidence imperative to an acceptance by the world of its teachings. To compass this Spiritualists must insure to their aged, impoverished and temporarily disabled instruments to whom they are indebted for the modern rebirth of Spiritualism and its future continuance, a financial independence that will secure immunity from those carking cares which too often subject the genuine but impoverished mediums to adverse influences and sullies the luster of their heaven-born endowments, thereby imperilling the cause which its advocates declare is to revolutionize the world spiritually, morally and socially.

Remove this reproach that now limits the progress of Spiritualism, and show by works the genuineness of those efforts that seek to compass humanity's equalization.

JANET C. MAC INNIS.

Augusta, Ga.

I can vouch for the truth of the following interesting case of clairvoyance, says a correspondent of the London Daily Mail. A young man named Livio Cibrario, belonging to one of the most ancient families of Turin, while attempting to climb the peak of Rocciamelone, in the Maritime Alps, lost his way, and on the following morning a search party found his body, terribly crushed and bruised, at the bottom of a deep crevasse.

Count Cibrario, the unfortunate young man's father, who was at Turin, and knew nothing of his son's expedition to the Rocciamelone, on the night of the accident aroused the rest of the family, announcing, with tears, that Livio was dead. He had seen him distinctly, he said, blood flowing from his battered head, and had heard these words spoken in a voice of terrible anguish:

"Father, I slipped down a precipice and broke my head, and I am dead, quite dead."

The other members of the family tried in vain to persuade the poor count that the ghastly vision was nothing but a nightmare, and the bereaved father continued in a state of anxiety bordering upon distraction, till morning, when official confirmation of the terrible accident awaited him.

This case of telepathy, or whatever name may be given to similar phenomena, is considered all the more remarkable as Count Cibrario is a very quiet, matter-of-fact person and has never suffered from disorders of the nervous system or dabbled in spiritualism.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM—Crowell. Price, \$1. Postage, 15 cents.

## THE LIGHT OF TRUTH.

### "SOMETHING FOR SPIRITUALISTS TO CONSIDER."

The Light of Truth of April 22d containing letters in parallel columns show a remarkable contrast of opinions. It is really astonishing that any one believing in Spiritualism could take such a cold-blooded stand on the industrious poor of the land. Does Mr. Livingston live in a country where none but the lazy, worthless people who refuse to labor are poor? If so, let us emigrate to his paradise. If there are no worthy, honest, suffering men, women or children in Florida, it is a wonderful country, but I know that what he asserts to be a fact is absolutely, painfully false in California and many other states.

That there are tramps who hunt for food more than for work I do not deny—many of them have hunted in vain and quit, but that there are thousands, or millions, of deserving ones suffering for want of comfortable shelter, comfortable clothing and wholesome food, should not be denied by any intelligent, reading, observing man in the world. "Industrious and economical," indeed. How can a man with nothing and no opportunity to labor be either industrious or economical?

We all know that machinery has taken the place of manual labor, and that the corporations own the machines, even the few human machines required, and the greedy corporations waste as little food on either as possible. They waste no money on operatives, nor oil on the other machines.

Socialism does not "tend toward anarchy;" it is the very antipode of anarchy. Every true Spiritualist and Philanthropist should be proud of the position taken by the Light of Truth. When you take up the cause of our oppressors, as Mr. Livingston has done, send me no more of your papers. I shall not want them.

C. E. TOBEY.

Shandon, Cal.

### AN INTERESTING MEETING AT FLINT, MICH.

The spiritual feast held by the Helping Hand society at G. A. R. hall, Flint, closed with good attendance. At each of the five sessions a spirit of interest and harmony prevailed. The welcome address given Saturday afternoon by Mrs. Ellen Parker of this city, the response by Mrs. Augustus Ferris of Bay City and the opening address by Hon. D. P. Dewey was listened to with much interest.

Saturday evening Hon. D. P. Dewey gave a very interesting and instructive address, Mrs. Ferris following with descriptions. Sunday morning the Symposium was a very interesting feature of the program. At 2:30 p. m. addresses were given by D. P. Dewey and Dr. A. B. Spinney of Reed City. In the evening Dr. Spinney gave one of his fine lectures on the science of Spiritualism, recitations and descriptions by Mrs. Ferris. Mrs. Lessie Doty, vice president of the Helping Hand society, gave a farewell poem in a manner that delighted the audience. The music during these meetings was a very marked and most enjoyable feature, Mr. J. B. McIntosh and Mrs. C. M. Allen of Owosso, by their beautiful duets and solos touched the souls of all who heard them, as only beautiful music can do. Mrs. Buckley of Owosso, accompanist. Marshall Dell's Mandolin club furnished fine selections at the last evening's meeting. This closed the first public meeting held by the Helping Hand society of this city.—Cor.

**THE OTHER WORLD AND THIS**—Compendium of Spiritual Laws; cloth, gold and white binding. Price, \$1.50.

### SECOND ANNUAL CONVENTION OF NATIONAL YOUNG PEOPLE'S SPIRITUALIST UNION.

The young people will be especially gratified to learn that definite arrangements have been made with the managers of the Onset Bay Camp Meeting association to have the second annual convention of the N. Y. P. S. U. assemble there Aug. 25th and 26th. It is especially desired to have a representative gathering of the young people there, as this is an association restrictive for them.

Mr. Walter L. Prentiss, a member of the board of trustees, will be on the ground during the entire session of the camp meeting, and will make all preliminary arrangements there. Correspondence relative to rooms, board, etc., should be addressed to him at Onset Bay, Mass.

Every young person between the ages of sixteen and forty will, after the payment of the dues, be entitled to a voice in the convention, and therefore the young people should promptly become individual members and forward their dues (50 cents) to the secretary, Miss Anna M. Steinberg, 506 Twelfth Street N. W., Washington, D. C. Programs of the convention will be printed about the 1st of June and forwarded upon application.

The secretary desires to hear from all the young people who expect to be present. We anticipate a notable gathering, and most important matters relative to our union are to be considered. We especially ask that all the young people's unions or societies throughout the country should promptly join the National Union, receive its charter and lend it their moral, financial, as well as spiritual aid. The dues for a charter are only \$2, and 25 cents for each member.

All persons who have not yet done so should make arrangements to attend Onset Bay camp this year, and remember our dates are Aug. 25 and 26.

I. C. I. EVANS,  
President N. Y. P. S. U.

1352½ B St., S. W.,  
Washington, D. C.

### WHAT IS SAID OF "THE CHRIST QUESTION SETTLED."

"This morning I have just finished an article for the Thinker in which I make favorable mention of your new book on the Christ question. It ought to be a clincher as to whether Jesus existed or not."

DR. E. D. BABBITT.  
Los Angeles, Cal.

\* \* \*

"I am more than delighted with your valuable book, 'The Christ Question Settled.' All sides are represented. Your own style is racy, clear and strong. I like the volume exceedingly, and wish that I could do something to increase its sale."

DR. FRED L. H. WILLIS.  
Rochester, N. Y.

\* \* \*

"Though all your works are interesting, this last book is to me the most valuable. It is a storehouse of knowledge. W. E. Coleman's tread in this book is massive, and you have handled Ingersoll with the graceful sharpness and critical acuteness that he deserves."

SILAS BOARDMAN.  
Lacrosse, Wis.

\* \* \*

"I am constrained to regard this latest work of the Spiritual Pilgrim as the crowning effort of his life, and a work of paramount value to the world, to all scholars, and religious thinkers of whatever shade or faith. . . . The evidences seem to me irresistible and unanswerable that Jesus of Nazareth,

as known in the gospels and writings of Paul, did exist."

LYMAN C. HOWE.

Fredonia, N. Y.

\* \* \*

"This handsomely bound book, by Dr. Peebles, 'The Christ Question Settled, or Jesus, Man, Medium, Martyr,' will prove a valuable acquisition to my library. Never did we need an exhaustive work of this kind more than at present. I am sick and tired of the caviling, iconoclastic Spiritualism of the past. Give us affirmation—give us spiritual truth."

DR. GEO. A. FULLER.  
Worcester, Mass.

\* \* \*

"The Christ Question Settled," by Dr. Peebles, is all gold, like a crown enriched with gems of various luster and beauty. The work is done with skill and strength. Like a wise general, the doctor has called to his help the forces near at hand; and he has a mighty backing in our scholarly friend, W. E. Coleman. They are like elephants trampling the cornbrake, and are very giants in war. The subject was worthy of being treated in this masterly manner."

REV. WM. BRUNTON.  
Malden, Mass.

\* \* \*

"I have just finished reading 'The Christ Question Settled.' It is a masterly work, and must put a very important check upon the wholesale slaughter of history by the hitherto overconfident and bold materialists given to unjustifiable destruction. The historical part is well done. Your evidences can not be controverted, and your genius flames up with all the freshness and intensity of your younger days."

PROF. E. WHIPPLE.  
Lakeside, Cal.

This is a good book to read. Elegantly bound and finished. For sale at this office. Price \$1.25; postage 15c.

### THE EDITOR'S BURDEN.

#### L

Take up the editor's burden,  
Who, with his quill and pen,  
Doles out in words of wisdom  
His thoughts to eager men.  
The passing of a single day  
Shapes policies anew;  
It's left then to the editor  
To sift the good and true.

#### II.

Take up the editor's burden,  
Oh, help him to decide  
What constitutes the proper course,  
By what policy to abide.  
Should he tell the truth, what then  
Will the outcome be?  
Perhaps 'twill be a libel suit,  
With its lawyer's fee.

#### III.

Take up the editor's burden,  
Save him from the men  
Who with their bundle o' manuscript  
Invaive his busy den.  
Oh, save him from temptation  
Of corporation bribe,  
And save him from the onslaught  
Of the contemporary scribe.

#### IV.

Uneasy lies the kingly head,  
'Twas said by one of old;  
Uneasier still the head of him  
Who wields the pen for gold;  
Who sells his genius for the dust,  
For temporary gain;  
Who yields immortal recompense,  
Who would his honor stain.

#### V.

Take up the editor's burden;  
Do not be severe;  
For of all the burdened people  
Who live in constant fear,  
Is he who runs the mighty pen  
Amidst the critics' fire,  
Who swears that his subscription list  
Is continually running higher.

J. LEONARD KRAMER.

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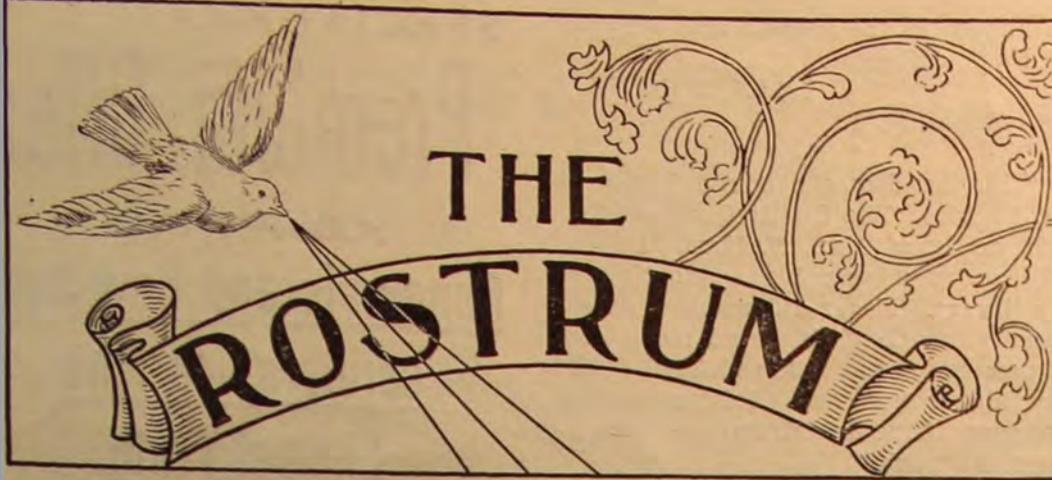
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## SPIRITUALISM IN AMERICA,

As Viewed by the Editor of The Two Worlds.

On Friday evening, April 7th, in the French drawing room, St. James' hall, Mr. E. W. Wallis addressed the members and associates of the London Spiritual Alliance, his subject being entitled, "Spiritualism in America: Observations and Deductions." He said in part: America is such a land of big things that one naturally expects to hear something startling and surprising from that great country, and I think we are all interested in American Spiritualism because of the fact that our movement (in its modern phase, at any rate), takes its date and rise from the village of Hydesville and the phenomena that occurred there in 1848. Unfortunately, Mrs. Wallis and myself, traveling on a lecturing tour, did not have many opportunities of meeting with mediums or witnessing any of the marvels so frequently reported from the United States. Our work, as you, of course, know, lies on the public platform as exponents, and our interests naturally run more in the direction of the development of Spiritualism, as a movement or a cause, than in the investigation of the phenomenal mediumship of others.

A curious thing in regard to mediumship is that mediums seldom get phenomena through other mediums. I do not think this is because we are jealous of each other. But there seems to be a natural timidity—a shrinking or nervousness—that operates to prevent mediums receiving evidences from each other. They give to their visitors evidences of spirit power, but themselves receive only crumbs of comfort, advice, or evidence from their fellow mediums. I think, therefore, that one medium is hardly in a position to visit another medium, to fill the role of a visitor or investigator, and criticise the phenomena received through that medium. I hope, therefore, you will not expect that I shall put myself in the position of an investigator or critic, or have anything to say that might reflect upon other mediums.

Mr. Wallis then entered upon a description of his experiences in connection with transatlantic Spiritualism. Dealing first with the American camp meetings, he said that many people supposed that these camp meetings were used simultaneously by numbers of religious bodies, of whom the Spiritualists were but one. But in the main, the camp grounds at which Spiritualists met were owned by themselves. There were three very popular camp meeting grounds. The most largely attended one was at Onset Bay—Lake Pleasant—about one hundred miles from Boston (Mass.). It was one of the oldest and most popular in the eastern states. It was a very beautiful place, and was owned by a body of Spiritualists called the New England Camp Meeting Spiritualists' association. A large number of houses had been built on the camp ground, and some of the people lived

there all the year round, while others stayed for a few months during the year. The camp meeting itself lasted about a month; on one occasion, however, it continued for six weeks. During the time of the meeting lectures were given, eminent speakers being sometimes invited. On one occasion Colonel Ingerson delivered a lecture, and Hindoo and Theosophical visitors had also spoken. Their friends in America were very eclectic and believed in free speech, free thought and judging for oneself.

Many mediums went to these camp grounds and exercised their gifts. Any one visiting a camp ground, therefore, could generally find something to suit his requirements in the way of mediumship or phenomena. Both at Lake Pleasant and at Lily Dale, about forty miles out from Buffalo, some of the very best mediums, speakers and clairvoyants were to be found every year.

On landing at Boston Mr. and Mrs. Wallis went almost immediately to Lake Pleasant camp meeting. There they met Mr. Clegg Wright, an English speaker, and Mr. John Slater, who, it would be remembered, gave such striking evidences of his powers during his visit to this country some time ago. Another very remarkable medium was Mrs. May S. Pepper. Both Mr. Slater and Mrs. Pepper were giving clairvoyance from the rostrum at Lake Pleasant on this occasion, and some very striking results were witnessed.

At Lily Dale camp Mr. and Mrs. Wallis had many experiences similar to those occurring at Lake Pleasant, and here they also had the pleasure of hearing Mr. Willard J. Hull, the editor of the Light of Truth. Mr. Hull speaks normally, and on the occasion referred to Mr. Wallis thought the address one of the cleverest he had ever listened to. He was gratified to observe that the audience quite grasped the lofty thoughts put before it, as was evidenced by the way in which each point was received and responded to. That, indeed, was a feature of the camp meetings. They were attended by the brightest minds, the clearest thinkers, the most alert people in the movement, and it was not only a trial but a triumph for a speaker to be able to hold his own in such an audience. They could not get an audience anywhere else which would be equal—mentally, morally and spiritually—to those assembled on the camp grounds.

The Lily Dale camp meeting is run on somewhat different lines from the one at Lake Pleasant. It is an enclosed ground, and an admission fee of ten cents is charged at the gates, and the same fee is paid daily by those residing on the grounds.

One characteristic of American Spiritualists which Mr. Wallis noted was that they were always willing to pay liberally for what they received, and that, he believed, was the source of much that was heard regarding fraud. One gentleman, for example, paid as much as \$35 about (£7) for a spirit painting that was produced in his presence through the mediumship of the Campbell Brothers. The painting purported to be that of his spirit guide

and was not that of any friend or relative whom he could have recognized. Nevertheless he was quite willing to pay the large fee mentioned for the sake of possessing the picture. The manner in which pictures are obtained through the Campbell Brothers is very striking. The canvas is placed on an easel, and while the seance is in progress what seems to be a cloudy vapor appears around the easel, and the colors seem to grow upon the canvas before the very eyes of the sitters. That, at least, was the testimony received by Mr. Wallis from people who had sat at these seances with the Campbell Brothers.

The Bangs Sisters were at Lily Dale on the occasion of Mr. Wallis' visit, and he also met Mr. Lyman C. Howe. Mr. Wallis first made his acquaintance many years ago, and had watched his career with great interest since then. He considered Mr. Howe to be a gentleman in every sense of the word, gentle, kind and affectionate, and his wife a most estimable lady. Their daughter passed away a few years ago, and her loss was a very great blow to them. After her death Mr. Howe applied to the Bangs Sisters, stating that he wished to have a seance that he could write about, and one of which he could tell his friends for their satisfaction. The mediums expressed their willingness to give him the desired sitting, and to submit to his conditions. Accordingly, on his arrival, Mr. Howe spread a sheet on the floor of the room in which the seance was to be held (a room chosen by himself). He then took an ordinary table and placed it on the sheet. The canvas, which he had previously marked, was then laid under the table on the sheet (face downwards, Mr. Wallis believes). A table cover was then spread over the table, its ends falling to the floor, thus making a sort of cabinet encasing the canvas. Mr. Howe examined the table carefully, to make sure that there was no trick in its construction, the sheet which he had spread upon the ground serving to prevent the use of any mechanism that might be concealed beneath the floor. He then sat and conversed with the mediums for a considerable time, and once during the seance he was allowed to lift the curtain and see how the work was progressing. At the close of the seance the curtain was withdrawn, and there was a portrait done in crayons on the canvas, which Mr. Howe recognized as the portrait of his daughter, who was an entire stranger to the mediums.

On a second occasion Mr. Howe had a similar experience, but on that occasion he said he wanted a picture, not of his daughter, but of a friend of hers (he did not specify whether it was a lady or a gentleman), and he obtained under similar conditions a portrait, not only of a young lady friend of his daughter's, but his daughter's portrait again, and there the two were depicted side by side. The faces are so well drawn and characteristic that any one who had known them in life could recognize them from the drawings. Mr. Howe then said: "I should like something special on the portrait of my daughter that would identify her, and be evidence to those who knew her." The mediums replied that he could leave the portrait with them. He did so, and when he came to them to ascertain results he found that a peculiar brooch had been added to the likeness, also a peculiar form of comb in the hair. Both of these articles she had been in the habit of wearing while on earth. Mr. Wallis added that he and his wife had inspected the drawings, and that Mr. Howe assured them that the portraits had been recognized by hundreds of people, and that they had done more to convince strangers of the truth of

spirit return than anything he could say. It was pleasant to be able to give testimony of this kind of mediumship of the Bangs Sisters.

Mr. Wallis then gave a description of the fire-test mediumship of Mrs. Kaynor. She was the daughter of Mr. E. V. Wilson, one of the first and most remarkable of public test mediums, and on the occasion of his visit to Lily Dale camp meeting Mr. Wallis had an opportunity of witnessing a demonstration of her powers. On this occasion she exposed her face and hands to the great heat of the chimney of an oil lamp, passed a piece of paper through the flame, and also took the hand of a child and held it against the chimney of the lamp for a considerable time. No injury was suffered in any case, although precautions were taken against the use of any fire-resisting chemicals, by the process of washing the face and hands of the medium prior to the experiments.

Mr. Wallis next proceeded to deal with the Canadian portion of his tour. He thought Canada compared unfavorably with the United States in many respects. The people were more conservative and less receptive, and seemed to have a good deal of the Scotch Calvinistic spirit about them. At Toronto, Mrs. Waite, the medium, had given addresses on Spiritualism, and finally had secured the largest theater there, where she had an audience of several thousands. The local bigots, becoming alarmed, set the law in motion against her, but being warned she managed to get out of Toronto in time. But on the following day nine mediums were arrested on charges of fortune telling, etc., under some old statutes. Happily, however, the judge had decided that the law did not apply, and the mediums were not imprisoned.

Taking next the question of fraud, Mr. Wallis said it was a difficult matter to deal with. He had come to the conclusion that it was wise to hear all sides and reserve judgment. He had sometimes been warned against certain people and told not to have anything to do with them. But when he came to meet these people he frequently found they were quite as good as the people who had warned him against them. Another point to be taken into account was that we in this country were apt to judge Americans by our own standard; but they were governed by quite different standards, and things we could not endorse they did not seem to see any harm in whatever. In illustration of his point Mr. Wallis then read from the New York Herald two flamboyant advertisements of mediums, in each of which the medium credited himself with unrivaled powers, and set forth his qualifications in fulsome and extravagant language. Of one of these mediums Mr. Wallis remarked that he was a veteran Spiritualist, highly esteemed, and doing a good work. To meet him personally one would hardly suppose he was a man to advertise in such a way. But such methods are common in America, and no one saw anything offensive in them.

Mr. Wallis referred to some experiments in psychic photography which had been carried out by Mr. M. B. Little. These photographs were obtained without the aid of a camera, and a number of them were exhibited to the audience at the close of the meeting.

Dealing next with Mr. Fred Evans, the slate-writing medium, who, although resident in the states, is an Englishman, Mr. Wallis said he had called upon Mr. Evans in New York, but was unfortunately unable to have a seance with him. He had, however, been introduced to Mr. George Jones of Madison avenue, a gentleman of wealth and leisure, who had given him

## THE LIGHT OF TRUTH.

7

(Mr. Wallis) the following account of a seance with Mr. Evans:

Mr. Jones had said: "I can not get mediums to sit with me; they regard me as a sceptic, a medium-hunter, and too hard for them. I went to Evans and tried to get a sitting with him, and at last he agreed to give me a seance. Before I went to that seance I got some slates; two I screwed together, two I tied together and two I wired together, having first thoroughly cleaned them. I then put them into a parcel and took them to Evans. I waited in his outer office, and when it was time for the seance I picked up my parcel, threw my overcoat over it, and thus "smuggled" the slates in without Evans knowing I had got them. I told Evans I wanted to get some writing upon my own slates. Evans replied, "Very well. It is your own seance, you have paid for it. But I can't guarantee results. If people make their own conditions, they must take the responsibility." The slates in the unopened parcel were put on a chair, but apparently there were no results, for at last Evans said, "I am afraid we have not obtained anything. You will have to come again." Mr. Jones accordingly took the parcel of slates away; but when he came to open the package, great was his astonishment to find upon one of the slates a written message! He said he could not believe it possible, could not realize it. It seemed utterly incredible, for he knew the slates were thoroughly clean when he left home, and that the parcel had been unopened during the whole time.

Regarding a phase of the American character, Mr. Wallis said: "They are a great people for having 'a great time.' They do not go on with the work in the steady, dogged, persevering way we do. They are fond of having great mass meetings, conventions, which last for two or three days. Then things quiet down, and they do not make any more stir until the time comes around for another great meeting. Now, we in this country have adopted the method of going steadily on, and, although having occasional great 'stirs,' we try to build up the movement slowly, methodically and soundly. I think the Americans will come to that presently. At present they have many difficulties to contend with, including the great distances to be traveled and the heavy expenses to be incurred. Another thing is that mediums with them are developed to an extent of which we have no conception. They are as plentiful as blackberries. It almost seemed to me that every person was a medium."

Another point about Americans generally, Mr. Wallis continued, is that they are more open, more receptive, more willing to try new things. Not only was this so in ordinary matters, but it was the case in regard to Spiritualism. He believed that if Mr. Morse, or any other eminent speaker on Spiritualism, were to go to any of the big cities of the United States, hire a hall, and put an advertisement in the papers, he would in a short time have a regular congregation. People were more ready to come out, to respond to new thoughts—they were not so conservative and "stay at home" as the British people.

He was much interested in the Washington convention, and in meeting there so many friends from various places. There was about this convention a spirit of determination to put an end to the frauds which, like barnacles, clung to the good ship of Spiritualism. Mr. Barrett, the president of the convention, and editor of the "Banner of Light," had spoken out clearly and strongly, and his words were applauded to the echo.

A gratifying feature of American

Spiritualism was the way in which mediumship was being developed along normal lines. Trance mediumship was diminishing, and mediums were urged to try and consciously exercise their psychical powers. Many of the mediums who gave clairvoyance could put themselves into the sensitive state (or "superior condition," as Andrew Jackson Davis called it) without having to be thrown into that condition by entrancement or control; that was a distinct gain.

Theosophy, which was all the rage some time ago, was now a diminishing quantity, so far as he could observe. It had its "run" and passed out. Much the same applied to Christian Science. But something of good had been left from each, and as A. J. Davis had said, Spiritualism in America was passing through a transitional state, but it was "all right." Out of the chaos order would be evolved.

This was perhaps why the Americans had tolerated fraud so long. They believed it was "all right"; that truth would win in the end. There was something to be said, too, for their open non-critical attitude of mind. Where there was too much of the critical state of mind the best conditions for spiritual manifestations were not provided. Where people investigated in a free, receptive and unsuspicious manner, no doubt the spirit friends found it easier to manifest. This probably had something to do with the great success of Americans in obtaining phenomena. Of American mediums Mr. Wallis remarked that they were not so negative nor so easily daunted by difficulties as our own mediums. They were more self-assertive, which helped them to be positive to conditions which in this country would often overpower the sensitive and render him or her too susceptible.

To sum up, American Spiritualism was today in a healthier state than it had been for a long period of time.

There was a general disposition amongst Americans at large to seek for truth on these matters. As Mr. Hepworth (the writer of the fine sermons published in the New York Herald) had said, they could fill the largest halls in New York or other American cities by speaking to the people on the subject of the next world, and telling them something definite about it. In conclusion, Mr. Wallis said: - think Spiritualism is advancing so rapidly that we have no idea of the extent to which it is permeating the thought of the age and influencing for good the spirit of the times, and the period in which we live.

An interesting paper entitled "Fibers and Fabrics: Connecting Them With Dress and Healthful Conditions," was read by Mrs. S. S. Woaman of Teachers' College, Brooklyn, N. Y. She said it is women who are injuring the market, not manufacturers, the trouble coming from the former's failure to understand the fiber itself. A woman wishes a certain material and says she must have it at a certain rate. In order to give her what she asks cheaper chemical dyes must be used and various adulterations must be resorted to. If women go to the stores and insist on having foreign goods for the first-class materials, it forces American manufacturers to make cheaper goods; whereas, American manufacturers can make the best quality of goods if there is a trade for them. The effect of the adulteration is already becoming noticeable. If women think they are getting good silk at 50 cents a yard, they are mistaken; they will find it is nearly all cotton, for there is no silk obtainable at that price but the Japanese.

MIND, THOUGHT AND CEREBRATION  
—By Alex. Wilder.

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A Brilliant Polish without Labor Dust or Odor.  
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### SOCIOLOGICAL NOTES.

CAROLINE H. HENDERSON.

#### A Tribute.

The experiment of having bath-tubs in one of the public schools is being tried in Chicago.

It is discovered that Wallace C. Andrews, the New York millionaire who lost his life in the recent fire, left a will providing for the founding of a woman's college in Ohio.

Andrew Carnegie has notified the trustees of the Carnegie free libraries at Pittsburg of his purpose to make a donation of \$1,750,000 for the creation of an addition to the buildings.

In Iceland men and women are in every respect political equals. The nation, which numbers about 70,000 people, is governed by representatives elected by men and women together.

In Cleveland the day nurseries of the city are supported by the Cleveland Day Nursery and Free Kindergarten association, whose members are so deeply impressed with the need of combining kindergarten and nursery that they are conducting, in addition, a training school for kindergartners.

Several measures relating to children are pending in the New York legislature. Among them is Senator Ahearn's bill, proposing to allow the children of destitute widows to remain in their custody, and to pay them the same allowance for their support as would have been paid to an institution. Another bill proposes to establish a state industrial training school for girls living in the tenement-house districts.

The Night Refuge association of Paris has recently received a munificent bequest. After the death of Mrs. Maxwell-Heddle, a Canadian lady, who was killed in London in a motor car accident, a sealed envelope was found at her Paris residence. On being opened the envelope was proved to contain the lady's will, bequeathing her fortune of \$2,000,000, with the exception of two legacies, to the Night Refuge association.

Mrs. Wynford Philipps, who founded and chiefly supports the Women's institute of London, now in the second year of its successful existence, is eager to establish a similar institution in this country. She pays personally \$5,000 for the rent of the London club house, and, if sufficient interest is manifested in the subject by American women, she is willing to undertake the rent and equipment of a house for the same kind of work here.

A novel idea in insurance is about to be put to a practical test in San Francisco. It is against unavoidable loss of employment, the policy-holder to be paid three-quarters of the amount of his salary for a month, should that time be required in which to find a new position. In case he should be offered one on trial at a less amount than his former salary, the difference will be made up by the company. The company has the authorization of the state insurance commissioner to do business in California.

OLD AND NEW TESTAMENT SCRIPTURES—By Dr. Mendenhall. 25 cents.

Passed from earth to spirit life, from her home in Erie, Pa., April 6th, 1899, Mrs. Caroline H. Henderson.

These brief lines will cause sorrow to hundreds; they will revive the memory of a brave, cheerful, earnest and loyal spirit, who wrought well and long, among her fellows, to make this planet a better place in which to dwell.

Mrs. Henderson was pre-eminently a sunny soul, whose presence brought hope and comfort, even when she herself was enduring much physical suffering. Her means were never ostentatiously used, but she sought out opportunities to aid a cause or person appealing to her sense of right and justice.

A convert, many years ago, from the orthodox creed to the facts of Spiritualism, she has, since that time, rendered valuable service to the movement in a multitude of ways.

Those who frequent the camp, at Cassadaga, will long remember her generous bequests, and active personal propaganda work. No enterprise undertaken for that beautiful resort appealed for her support in vain, and her cottage there, as also her home at Erie, was always open to hosts of friends, who shared her interest in life's higher aspects, and were blessed by her rare and unfaltering friendship. Hers was a practical, patient and pronounced mind; one which saw through and despised shams and superficiality. Her heart was that of a reformer, who realized the need of radical measures to reduce the mass of corruption and conceit which everywhere abound; yet none could be more tender for the tried and suffering.

The equal suffrage movement, like that of Spiritualism, greatly interested her, and she longed and labored for its early establishment.

She cheered the despondent, restrained the impatient, gave courage to the weak, and filled her years, from early girlhood to the decline of age, with bright beams from a warm and worthy womanhood.

Her husband long ago preceded her to the spirit spheres, and it was always a source of profound comfort when messages of remembrance and encouragement were wafted by him across the border.

Although unusually gifted with a strong and eager spirit, which delighted in leading the way for tender feet, still the chief charm of her character lay in the extreme simplicity of her heart and home life.

Old friends and new ones, acquaintances and relatives, will revert with tear-stained faces to her self-forgetfulness and sympathy, her abounding love and generous fidelity to every trust.

She leaves a son, brothers and sisters and many other kin to grieve that she has departed. Comrades of early and of later days will share their sorrow, and strew flowers upon her resting place. The writer knew and loved her, and would fain render a fitting tribute to her worth and work.

MRS. H. S. LAKE.

# Light of Truth

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WILLARD J. HULL, - - - EDITOR.

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Take time to think.

What shall we call the forcible subjugation of a purchased people?

There are some men who would be glad to take the beam out of their eye before they judge their neighbors, if they knew there was a market for the timber.

Through all time the unseen has been pressing on the seen and waited for the man of matter to test and weigh it. Those who will not do so must work the treadmill which they believe bounds the activity of existence.

Magnify the good, don't worry. The good, like the truth, asks only a hearing. It will come uppermost eventually. Positive evil belongs to the relative. Absolutely, there is no evil. "Seek first the kingdom of righteousness. All else shall be added unto you."

## THE COMFORTER.

Without heartache there would be no need of a Comforter. The Christ said: "I will send to you the comforter." Socrates had it in his daemon. It interposed no obstacle, nor sought to bend the stream of destiny. But it was at hand on all occasions of great moment, and especially of uncertainty. His daemon was his destiny personified, his guide. The soul retired within the chamber of its own silence and majesty is always cognizant of this Comforter. All that is required is the art of restfulness. If we would only learn to rest, to let go, and give audience to the soul instead of hurrying through life in a mad trance, the Comforter would become immanent to us all. It is only when we are brought to a standstill by some great catastrophe or bereavement that we question this immanence of the soul. It is at such moments that we ask, and asking, receive. Not indeed to ask and expect an answer when soul and body are turbulent with the waves of the storm, but, seeking first the inner chamber, where no storm of the outward, fleeting ocean of life can enter, let the soul call unto itself, and in the calling the Comforter comes. We are never less alone than when we think we are alone. The still small voice of the spirit moves upon the soul's silence. 'Tis then that the deeps are opened and the shallows sealed. The convulsions of grief and fear consume us day by day and that

needlessly, for nature contains no analogy for worry. In our hurry and worry are born our pain and suffering. Cold hopes swarm like worms within the living clay, which rules the soul, instead of the soul ruling it. Perfect poise is attainable to all who seek it. In this poise of the soul death is viewed as a phenomenon. It neither lets nor hinders. It transforms, and the secret of this transformation is the veiled Isis of the ages. Only he who is at rest unlocks this secret. Then comes the Comforter. "He came again and showed himself to his disciples." Why did not he visit Pilate or Caesar? Why should a few simple women and men be chosen for such a manifestation? Simply because they were at rest and could receive him. Caesar will never see Christ. The things rendered unto Caesar are not of the things rendered unto Christ. There can be no reconciliation of Caesar and Christ. There is no Comforter for Caesar because he is not conditioned for it. The world of hurry, worry, crush and push, is Caesar. The world of rest, silence, power and love, is Christ. The message of the inner life must necessarily be of the latter world for they who give it have done with Caesar, but they know the heartache in Caesar's train, and when despair and grief overwhelm the soul they come to work their office. And out of all grief and travail is born the Comforter.

## STOP WORRYING.

If people, especially women, would realize the absolute uselessness of worrying over either real or fancied complaints and troubles, the general health and happiness of the human race would be very much improved. Nothing so enervates and demoralizes people as fear and worry. Nothing so destroys that upliftment of soul which is ever seeking spiritual freedom. They are the roots of many a disease and the hindrance upon its eradication. Fear and worry are consuming the race. No mind can be free which is framed to the accidents of a transitory existence. If once the individual reaches spiritual freedom he can and will be calm in the midst of perplexity. A fanatic once came to Emerson and told him that the end of the world had been figured out to the hour, and asked him what he proposed to do. "Very well," replied the sage, "let the world end; I can get along without it."

William Ellery Channing, in his great deliverance on spiritual freedom, said: "I call that mind free which is not passively framed by outward circumstances, which is not swept away by the torrent of events, which is not the creature of accidental impulse, but which bends events to its own improvements, and acts from an inward spring, from immutable principles which it has deliberately espoused."

This freedom is the right of every person, and even under most of the adverse conditions surrounding us it can be cultivated and attained. Worry and fear are the chief and useless obstacles in the way of it.

The flour trust, which includes nineteen of the leading mills of the country, and capitalized at \$40,000,000, has been formed under the laws of New Jersey. Hereafter when we pray "Give us this day our daily bread" it ought to be with a feeling of gratitude to the state which is doing more to bring about the socialization of the instruments of production and distribution than all other forces combined.

Leeches, when applied to persistent cigarette smokers, drop off dead, distinct traces of the dangerous oil given off by tobacco being found in them.

## THE LIGHT OF TRUTH.

### NOTES AND COMMENTS.

William Lloyd Garrison has written a letter to the Boston Transcript in which he says:

What has long been in the minds of many now finds clear and open expression. Let us have done with all humanitarian cant! We went to Cuba not to liberate the Cubans from Spain's tyranny, but to grab the islands for ourselves. The abstract right or wrong of the case in the Philippines is aside from the question, which is solely one of might. The Anglo-Saxon is the stronger brute, and "the survival of the fittest" will put the brown and black man where they belong. We are Anglo-Saxons and must, of course, hurrah for every Filipino blown into eternity. Whoop-la! Make way for civilization!

This comes pretty near Emerson's declaration that "society is a conspiracy against the manhood of every one of its members." While we are not ready to aver that society is a conspiracy in the matter of a forced hypocrisy which blunts the soul forces of it, we are ready to declare that the outworkings of the "war for humanity," in the name of which the people supposed the political thralldom of Spain was removed from the Antilles, and the Philippines, reveals one of the most hideous attacks upon the moral sensibilities of the nation and of society that has ever been attempted. Events show that the whole move from beginning to end has been a commercial onslaught in which the loftiest emotions that can inspire a strong people for an oppressed people have been cloaked and made to do service in the cause of avarice and exploitation.

\* \* \*

The Dayton (O.) Journal, in conformity to the old proverb, "Whom the gods would destroy they first make mad," has been quite vicious of late in its attacks upon Spiritualism, the latest of which is the airing of a leading clergyman's sermon which pronounces it the "humbug of humbugs." This man of God is Rev. Horace E. Wilson, pastor of the First Presbyterian church of Dayton. Dr. Wilson is very young, scarce, 35, but he is old in the ways of the foolish. As the years gather upon him he will, let us hope, grow unto the ways of wisdom. The Dayton paper is to be congratulated upon its method of advertising what Spiritualism is not, thereby calling the attention of intelligent people to what it really is.

Dr. Wilson's sermon is as artistic a piece of billingsgate as we have seen of late, and some time or other will interest him more than it does now. He imputes dishonesty to all mediums and credulity to all believers, but admits that "it would be foolish to deny that the spirits of those who leave us for the world beyond may return." Further on he says that "at the risk of repetition it is pleasant to believe, and I accept it as a truth, that the spirits of the departed are near us in sympathy and thought, not unconscious of our doings and our fortunes, nor quite unable to help us in our straits with occult influences and unworded suggestions."

After all this the young man's fulminations on garbled history and the wornout platitudes that have been used as arguments against Spiritualism for fifty years amount to very little.

\* \* \*

Sunday, April 23, the New York, New Haven and Hartford railroad ran the first trains that have ever gone through the state of Connecticut during "the hours of divine worship." This ought to relieve the souls of a few of Connecticut's dead bigots of a serious burden.

\* \* \*

Be it said to its credit the press throughout the south is almost unanimous in condemnation of the unspeakable crime at Newnan, Ga. Civiliza-

tion's veneer has been in this instance scraped off in a manner unparalleled. And yet, passing it all over, we are trying to "civilize" with the sword and gun a lot of Malays at the antipodes! Such are the appalling incongruities of human nature when inspired by rapacity.

\* \* \*

Is this to be taken as indicative of the intellectual development of Glasgow, or has the "delight to be humbugged" trait of some Americans invaded the classic desmenes of Scotland? A dispatch announces that Dwight L. Moody, the evangelist, has accepted an invitation to address a series of meetings in Glasgow, Scotland, in October.

The May Arena under the head, "Christian Science and Its Prophetess," has articles relative to Mrs. Eddy's claims to originality in her statements of the law of mental healing. Methods, to say the least, curious and surprising, are revealed with such particularity as to produce the effect of a startling exposé. "The Facts in the Case," is the title of the first article, written by Horatio W. Dresser. He has had access to manuscripts of both Dr. Quimby and of Mrs. Eddy, which possess remarkable interest at this time. Mrs. Josephine Curtis Woodbury takes up the tale in a second article under the heading, "The Woman and the Book," in which she narrates the strange, eventful history of the organization and administration of Mrs. Eddy's pseudo-theocracy, its methods and influence. The "deadly parallel" is drawn to show that Mrs. Eddy's earlier and later utterances in public and in private, in regard to the whole matter, are contradictory. Taken together, these articles and the accompanying illustrations are likely to create some surprise among people interested in the tenets of Christian Science. The Light of Truth called attention to the spurious claims of Mrs. Eddy more than a year ago by citations which showed Dr. Quimby to be the author of all she has ever set forth in her own name.

The reformer must needs preach what he can not always practice. The ideal is so far above the slough which inspires it that he who perceives his ideal can but take his fellow by the shoulder, shake him, and tell him what he sees. All genius regards its own poor and short. It falls back exultant only in the thought that more and better achievement lies just beyond. The travail of the world presages a new birth. Wherefore should men suffer pain if not to teach them the lesson of transgression! The law is not violated. Man can not break the law. He but breaks his connection with it, and suffers accordingly. From the womb of suffering the inspiration of the ideal is born. Men carry the slime with them. It is the badge by which they are distinguished. The cry "Crucify him! Crucify him!" is born of this badge. All martyrs have borne their own crosses, not always to Calvary, more often to the feet of ignorance livered in purple and fine jewels. He must needs suffer who would bless his kind. He must needs be a hypocrite, too, for the revolting conscience sees the horrors to which it is inexorably bound.

A West African, on a visit to England in connection with a missionary society, says an exchange, was shown a collection of photographs. "What is this?" he asked, gazing wonderingly at one of them. "That is a snapshot taken during a scrimmage at a Rugby football game." "But has your church no missionaries to send among these people?" he demanded.

## THE LIGHT OF TRUTH.

9

### THE WAR OF CONSCIENCE WITH CIVILIZATION.

Human nature is constantly at war with civilization, whereas the blessings of the latter should correspond to the needs of the former. Poverty and the social problem have a moral cause. Right morals abound where the least restriction is placed upon the rule of conduct governing commercial relations. Morals fluctuate with trade. A thousand girls employed by a big department store combine at an average wage of three dollars a week is an instance of this fluctuation. The demands of trade place bad morals at a premium and yet trade is the sine qua non of civilization. But a thousand girls at such a wage can not be moral. The supreme test of civilization lies in this question: Given the capacity to judge between right and wrong, how far can the rule of right conduct among a people, i. e., the Golden Rule, extend in competition with commerce and its almighty dollar? In other words, is conscience to survive the treadmill of enforced poverty and consequent bad morals? Why should morals have to rest upon a money foundation? That they do to a great extent admits of no question. And the war growing out of it is seen in the almost universal acceptance of the sophistry that makes money the prerequisite of material existence. That is to say the producers have well nigh gone over body and soul to the dogma that the wage system rests upon pre-existing capital, that a man can not labor until money has been provided to pay him for his labor. This is unhuman. It is opposed to human nature, for in a natural state man turns to the earth and works out his sustenance with his hands and brains as unerringly as the law of gravitation fixes his status to the earth. Human needs and desires are much older than money and the civilization founded upon money.

FRED P. EVANS.

Mr. Evans is among the leading mediums of the world whose particular specialty is psychography, or direct slate writing. His ability and thorough honesty in his mediumship are beyond cavil, and he is exercising a great influence for good. He is an Englishman by nativity, but has lived in this country a number of years and latterly in New York city, where, at his headquarters, 103 West 42d street, he has established, in connection with his psychical experiments, The Occult Book Store, where all reformatory publications, including works on Spiritualism, mesmerism, psychology, physiology, theosophy, astrology, palmistry and metaphysics are to be found. His own publication, "Psychography," a volume devoted to the more important experiments in direct slate writing, is a profusely illustrated and beautifully bound book, in cloth and gold. Thus it will be seen that Mr. Evans is a busy man, but it is with pleasure that the Light of Truth announces that arrangements have been made with him whereby photographic experiments in psychography, duly attested and intelligently written up, will henceforth be a feature of these columns. In making these experiments once a month specially for the Light of Truth, Mr. Evans once more proves his fidelity to and interest in genuine mediumship. The experiments will be conducted on strictly scientific grounds and may be relied on as proof positive of the fact of intercommunion between the two worlds by this form of mediumship.

An excellent portrait of Mr. Evans is given to readers of the Light of Truth this week.

### "DISCUSSING IT."

At the time of the publication of his address, "Combine or Perish," the editor of the Light of Truth asked that the readers of this paper discuss it pro and con. The expectation was that a considerable number of opposing views would be forthcoming, the latter to be most earnestly welcomed and faithfully printed. A few letters, some of them important and germane to the subject, have been received and printed without comment, and now that these letters have ceased to come in we feel that a closing word here is appropriate.

It is with sincere regret that we announce that a straightforward and conclusive criticism of the address has not come to hand, the laborious letter of Mr. Samuel Blodgett containing the only approach to a successful contradiction of the principles involved, which we have received. Mr. Blodgett makes out a case for the laborer of today compared with the laborer of fifty years ago, but he loses sight of the increased desire and necessity of the laborer of today. Neither does he see the enormous hiatus between what is called the capitalist class and the wage class of today as compared with their status thirty, forty or fifty years ago. So that with respect to their desires and the increased necessities consequent upon them the laboring classes are infinitely worse off than they were fifty years ago, while the capitalist class is infinitely better off. It is the ratio of this continually widening gulf that constitutes the *raison d'être* of the claim that the rich are growing richer and the poor growing poorer. In 1860-65 the wealth of the country was nearly equally divided in proportion to the population, i. e., there was about 34,000,000 population and about 16,000,000 of it owned one-half the wealth. Today the proportion is vastly different, about 75 per cent of the wealth being in the hands of 6 per cent of the population, leaving the balance of 25 per cent of the wealth in the hands of 94 per cent of the population. If the address "Combine or Perish" is fallacious or if it will not stand the most rigid test of economical, historical or analogous analysis, if it is opposed to the natural laws at work everywhere about us, if it has not the sanction of reason, common sense and common honesty, we want to know it, but if all that has come to hand, or likely to, in opposition to it, is a criterion of the resources of the opposition, the address is bound to stand as delivered, not a line erased nor a word obscured.

### ERRATA.

In the communication of Leroy Berrier on "Judicial Crimes," the word "supplied" at the bottom of the first column should read "applied," and the word "unable" should read "able."

\* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \*  
\* THE VERDICT IS \*  
\* That the Light of Truth for \*  
\* 1899 and The Coming Age, \*  
\* offered together for two \*  
\* dollars, is the greatest com- \*  
\* bination of the day. \*  
\* YOU WANT THEM. \*  
\* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \*

"The Light of Truth is too far advanced for the average Spiritualist." The above criticism comes from one of the Western Pennsylvania societies. Charity constrains us to withhold the name.

This is the way the Rev. Minot J. Savage puts it: "I most emphatically do not believe that I have a soul; I believe that I am a soul which has a body." The Light of Truth pointed

### POINTS.

Have faith in the people.  
Lost—The sacredness of human life.  
Not twice can the same cup be tasted.

Some times a good husband is made by the woman who makes a man a good wife.

When a man comes to recognize the soul within the woman he loves, passion becomes peace.

Sometimes it takes less exertion to be good than to lay out rules for the conduct of other people.

"A fool in revolt is wiser than a philosopher forging a learned excuse for his chains."—Kossuth.

May, 1898, witnessed a great quickening of patriotism. The quickening has quieted down for May, 1899.

The New York Times has been experimenting on a decent newspaper to be sold on week days for one cent a copy—and has succeeded.

"Robespierre" Sardou's new play, written for Henry Irving, contains a spiritual vision. Sardou, as is well known, is an avowed Spiritualist.

"The Countess Emilia," Anthony Hope's new romance, is begun in the May Ladies' Home Journal, and "The Art of Listening to a Sermon" inaugurates the first of a series of articles on the pulpit and the new by Ian MacLaren. Another notable feature of the same issue is "The Secrets of a Happy Life," by the Rev. Newell Dwight Hillis, D. D., pastor of Plymouth church, Brooklyn.

Without discipline there is no purpose in life. The elements of the voluptuary and the stoic must exist within every man who attains the triumphs of the threshold. By what, other than these, shall he test the value of true pleasure and peace? When he has accomplished the development of his dual nature then he is able to sift from his consciousness the things which belong to the man of clay. He has reached the essence.

It is as senseless to judge Spiritualism by the antics and shortcomings of professed Spiritualists as it is to judge Christianity by the same method. There are many Spiritualists who are as far from comprehending and putting into practice the teachings of Spiritualism as there are Christians who fail to understand the ethical and economical features of Christianity. The knowledge of spirit communion does not always remove the idiosyncrasies of character which make bigots and tyrants.

As was to be expected, Mrs. Anna George has been acquitted by a jury of the assassination of George Saxton. The country knows the details of the tragedy so far as the actual killing is concerned. Who the murderer was is not known, probably never will be, and this is unimportant. The law, of course, does not recognize the abuses of so-called illicit love as in any manner extenuating the crime of murder, but so far as public opinion goes, dealing with the causes which might have impelled the accused woman to commit the deed, she was amply justified, and it would be hard to find twelve men in the state to convict her. However, the deed was not traced to her hand. The state made a poor showing and from first to last there was no real hinge in the testimony binding Mrs. George to the tragedy.

But there is another and grave point now to be considered, and that is the incalculable suffering which the law has imposed on this woman and for which she has no recourse, no remedy. The Light of Truth pointed

out at the time of her incarceration the injustice of holding her in duress three months before a humdrum grand jury could meet to pass upon her case.

Finally it did meet and indicted her. Then came the long wait for trial. In all about seven months of jail life has been the portion of this woman, who is now acquitted of the crime charged against her. How is the state to reimburse her? How can it? It has robbed her of her liberty under the most cruel accusation that can be made against a human being. Now it is done with her. It has turned her loose a branded woman for life.

We say that she ought to have had a speedy trial. The facts as now known could have been known last November.

But now one thing no church can afford to overlook. There never has been a religion on the face of the earth that did not start with precisely the same kind of happenings that Spiritualists claim are taking place today—never one. Christianity started with what? Appearances of people from the other side; voices out of the unseen; apparitions, strange happenings—precisely the same kind of happenings that Spiritualists claim are taking place today. Judaism was born out of the same kind of atmosphere and supposed occurrences. So was Buddhism, so was Mohammedanism, so has been every religion that I have been able to study in all my long life of research. All religions claim to have had at their beginning visions and voices, appearances, teachings, coming out of the unseen. Only it is immensely to the advantage of Spiritualism, let me repeat again, that the happenings are supposed to take place today, the witnesses are alive, can be cross-examined. You can find out whether they are dishonest, whether they have been deluded, or whether they have really found out something of value. You can find out these facts today; while concerning the basis of all the other religions you must simply take the questions at issue on faith, because they are no longer capable of investigation. In regard to most of them there is not a single first-hand witness to any of these strange occurrences. The only first-hand witness that we have to the seeing of Jesus after his death is Paul; and Paul does not claim to have seen him in the body which was buried in the tomb. He saw him in a vision on the road to Damascus.—Rev. M. J. Savage, in his Easter sermon, "The Significance of Spiritualism."

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## THE LIGHT OF TRUTH.

### MISCELLANEOUS.

#### SANITISM.

By Z. C. Ferris.

We have "egoism" to express regard for self and "altruism" to express regard for other selves, but what word is there in the English language or elsewhere to signify supreme regard for the wholeness of humanity without regard to self or selves except as ciphers in a problem?

The idea is here and the spirit of it is the hope of the hour. Nor is it any "new thing under the sun." Its mark is upon every page of history. Throughout the militant age of the world, now drawing to a close, it has been a constant and active factor. It has been embodied in patriotism and heroism, but is not identical with either. Nor is it humanitarianism, which is too close akin to that charity which has stood too long in the place of justice. Neither is it duty, but the father of duty, perhaps.

When a ship is on fire and some must and others may take to the boats, while the rest are afforded the opportunity to choose the manner of their dying, as between fire and water; individuals are placed here and placed there, in the boats or on the burning deck, with perfect disregard of self and selves, and with regard only to certain rules of right conduct held as governing the case. When action upon this principle requires self-sacrifice or the imminent risk of the sacrifice of self, it is called heroism. Heroism is held to be a rare virtue, but the rarity of it is largely in the occasion for its exercise. It is a remarkable fact, and I think indisputable, that the occasion for heroism almost invariably brings out the hero.

But the occasion for the exercise of heroism is rightly avoided as far as possible, and rightly regretted when unavoidable. We have reached that stage of development where we no longer appreciate cruelty to self or others even when such sacrifice is for greater good, more remote. We always, and rightly, regret the proximate evil in spite of the remoter good. Furthermore, we have come to know that the sacrifice needed, except in rare cases of calamity, is not sacrifice of self, exactly, but only the sacrifice of a blind, stupid, short-sighted selfishness. There is no more reason why human beings should be made sacrifices than sausage meat. There is no demand in Nature's economy that the life of one individual be destroyed or depleted to sustain the life of another. Strange it is that the idea of self-sacrifice and the idea of the sacrifice of others for the sake of self should be held by the same minds as motives of right action.

Great is habit and great is education. Men, who are the stuff that heroes are made of, being schooled in the principles of swinish greed, and taught that such is not only the means but the measure of manly attainment, naturally, as a result, come to hold an estimate of themselves as being akin to the swine and actuated by no higher motives, until some accident breaks the usual course, when to their own surprise and the surprise of others, they find themselves men and heroes. That men and women are capable of acting from altruistic motives, when it appears to them necessary and wise to do so, is abundantly proven by experience. But to substitute altruism for egoism as the basis of individual conduct would throw the world worse out of joint than has intense egoism. No one knows the needs and wishes of each individual so well as he him-

self, and each is his own most natural provider. The rule that if each takes care of himself all will be cared for, with reasonable limitation, may be relied upon to give general satisfaction, and work no great hardship. Given just conditions, that is, equality of opportunity, the problem of individual liberty is a question of optionism. The option to do or not to do in all contingent cases, without unnatural constraint or consequences, is the substance of liberty.

Our social difficulties lie in the direction of wrong social arrangements. Arrangements intended to ignore the fact of universal co-operation, the most prominent and essential feature of civilization. Right social arrangements make for universal system and harmony, and are such as place the premium upon right conduct, making wrong conduct unprofitable. This done the "Patria" may rest in a sense of duty done and no worry or fear as to the motive of individual action. To accomplish this is to reduce the problem to its simplest terms, a direct interchange of service through the established social organism. But the motive principle of conduct always applicable and always reliable is this third motive, which is neither self-love nor the love of other selves, but simply love of the right for sake of the right. It is the motive of science which seeks Truth for love of Truth, regardless of name, nativity or complexion.

Z. C FERRIS.

Pleasant Valley, Cal.

#### A COFFIN TRUST OF \$20,000,000.

By J. M. Peebles, M. D.

How many can afford a burial? Coffins and caskets are becoming so expensive that the poor—and there are millions and millions of them—can no longer afford to die and be respectfully buried. And to live in the body immortal is impossible. What are they to do?

The New York Herald says that 90 per cent of the manufacturers are represented in this new combination of \$20,000,000 that goes into operation on May 1st. This Herald further states that the trust will advance the price of coffins, and reduce the working force about one-half. Fully six, some say ten thousand men, will be thrown out of employment. An effort was made to enlist the bankers in the trust, but this failed. The trust will at once close many minor plants. In China, the Chinese sometimes keep their coffins in the houses for years before they are used. Would it not be well for such as believe in burying the dead to lay in between now and the first of June a good supply of coffins? This would be feasible, only that where there is a family of children these would be growing year after year so that there might not be a fitting adaptation in the size. Would it not be infinitely wiser and healthier to burn dead, decaying bodies as they do in India? This would not only be cheaper, but better every way.

Cremation is the coming method of disposing of corpses. It is scientific. Fire is a purifier. And who with any sense of aestheticism would not prefer to have a friend's body reduced to ashes and these preserved in an urn, after the manner of ancient seers and sages, than to have them deposited in the cold, damp earth to putrefy and be devoured by worms, water in the meantime seeping through to poison soils, cisterns and our wells? Cremation is the way to meet and overthrow the \$20,000,000 coffin trust. The resurrection of the body is a back chapter in theology. "We sow not the body which shall be," said Paul. The real body is the inner astral, or spiritual body, which neither earth nor fire can harm.

This Cabinet is a God-send to men and women and is an article of true merit, and one we are pleased to recommend to our readers. The firm offers excellent inducements to trustworthy agents, both men and women.—Adv.

#### WALKS IN HIS OWN SHADOW.

Rev. M. J. Savage recently said in a sermon: "I have never been able to call myself a Spiritualist, because there are so many things connected with Spiritualism in which I do not believe, and which I look on with disgust, that I have never been willing to wear the name."

No doubt there are others who think as Mr. Savage does, but they must be constituted as Mr. Savage is. The true judge of a cause like Spiritualism does not gauge the whole by its shadows, but its substance. The substance of Spiritualism is truth. Its shadows are the barnacles that have fastened themselves to this truth for subsistence. That they call themselves Spiritualists is not the fault of Spiritualism; and if Mr. Savage can not see beyond these barnacles it is his own fault. He simply sees through a glass darkly, thereby acknowledging that he does not "believe" his own sight. This he looks upon with "disgust." Poor fellow, to see only disgusting things amidst so much beauty and sunshine! Perhaps his eyes are unaccustomed to the light of truth. The daily papers would reveal much more in his own burg in one day that is disgusting than Spiritualism does the world over in a year. It is a wonder he does not become disgusted with Christianity for the same reason that he has done with Spiritualism. Shadows are certainly not wanting—unless he uses a hoodwink to evade them. Perhaps he does, and the occasional removal leaves the impress of darkness on his sight, and thus his misfortune in looking at Spiritualism.

If Mr. Savage knew that all the frauds in Spiritualism were renegade church people, he would be more guarded in his remarks. No true Spiritualist creates doubt or disgust in the minds of a true believer in Christ; for such have the discernment of their Master, or partake of it sufficiently to distinguish between shadow and sunshine in their fellow beings, having charity for the one and affinity for the other. "Disgust" does not express the Christian view of the humble Nazarene. It smacks more of Phariseanism in the sense that Jesus taught it; and we have as much of it today as nineteen hundred years ago. Love is the law of life, and its exercise lets in the sunshine of all that exists, disseminating the shadows that surround it; eradicating doubt and converting disgust into sweet sympathy that makes life a beautiful fact and our own existence a happy dream from which there is no awakening except to lead an erring brother from the shadows of his own making into the sunshine of his own soul.

A. F. MELCHERS.

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To find some drug, poisonous medicine or nostrum with which to fill your system with more poison, but get into one of the wonderful Quaker Bath Cabinets described in a former issue, and take a good steaming and sweat the poisons out of your system, toning every organ and nerve in your body, and you will be strong, healthy and vigorous with the coming of spring and summer. This is nature's perfect method of restoring and producing health and beauty, and no disease has yet been discovered which can resist the marvelous power of the thermal bath.

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**WOMAN, A LECTURE DELIVERED TO LADIES ONLY—By Mrs. Dr. Hurlbut.**  
**20 cents.**

#### THE DAWN OF SPRING.

By Dean Clarke.

Cold Winter's reign at last is o'er,  
The snow and frost are gone,  
The balmy breezes blow once more  
And Spring begins to dawn.

The April skies alternate weep  
And smile through rifted clouds,  
Which hover o'er the valleys deep  
Like dark or misty shrouds.

The vernal sun with heat doth glow,  
The air with warmth is rife,  
The dormant earth begins to show  
The signs of coming life.

All nature feels the quick'ning power  
That thrills the balmy air,  
And floating clouds their blessings shower  
To make the earth more fair.

The germs which slept through Winter's  
cold  
Within the frozen ground,  
With quickened life now pierce the mould  
And spread their verdure round.

The streams long bound by icy chains  
'Neath which they murmured low,  
Now swollen by the Spring-time rains  
In rushing torrents flow.

The fields arrayed in brown and white  
Through months of wintry gloom,  
Are clad in garments green and bright  
And soon with flowers will bloom.

The trees with arms raised high in air  
To catch the sunlight glow,  
Are nursing buds with tender care  
Which soon to leaves will grow.

The joyous birds return once more  
Their roundelay to sing,  
And from the tree tops o'er and o'er  
Now greet the dawn of Spring.

The nimble squirrel, blithe and coy,  
Now leaps from tree to tree,  
And like some careless, romping boy  
He joys the spring to see.

The leaping, croaking, peeping frog,  
To greet these sunny days—  
From dismal swamp and reeking bog  
Attunes his notes of praise.

And so all things that live and move  
And have a being here,  
Their joy of living daily prove  
As Spring days now appear.

181 Dudley St., Boston, Mass.

#### PERHAPS CAPTAIN HUMPHREYS WILL ELUCIDATE.

To the Editor of Light of Truth: In your issue of April 22nd you publish a remarkable statement by Capt. J. A. Humphreys, which leads us to make the following suggestions:

So very remarkable phenomena should have been better attested, that is, corroborated by other witnesses. As it stands the writer makes it appear to a stranger that he has written it only to give to the medium a certain fame and advertising. To one who knows neither party it seems more of a hoax than a fact. Mr. Humphreys might have made a stronger case had he given some additional testimony. For instance, when he got home and found his opal gone, he probably mentioned it, and if he did the corroboration of the party to whom he mentioned it should have been given. Also when he called on his friends next day, he should have given their testimony that he had called, and for what purpose and what he said to them. When the pin was found the evidence of some one of the finding should have been added, and the state it was in. The whole should have been sworn to with witness of notary, etc. As the case stands it has not the slightest evidential value to an honest but careful seeker after truth.

M. L. HOLBROOK.  
46 E. 21st St., New York.

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## THE LIGHT OF TRUTH.

### WANTED — INFORMATION.

To the Editor: I beg leave to inquire what has become of Rev. Covert and those other gallant knights who met at Anderson, Indiana, two or three years ago, organized, and were going to wipe Spiritualism and its adherents off the face of the earth and consign them to a "damnation" so deep and a depth so profound that the hand of resurrection would never reach them? Well what has been the result? The belligerent attitude (not the altitude) of these journeyman soulsavers has aroused the Spiritualists in many places, and notably in Tuscarawas county, where we have organized a society and now number between 40 and 50 members, many of whom have been holding circles in their families for years, and receiving the evidences of spirit return.

At New Philadelphia, the county seat of Tuscarawas, where 100 years ago "the noble red man of the forest" roamed undisturbed, save by the advent of two or three peaceful Moravian missionaries; now the doctrines of immortality and spirit communication are discoursed to eager crowds at the city hall. E. W. Sprague and wife of Jamestown, N. Y., and Rev. Geo. C. Day of Philadelphia, Pa., have lectured, and Frank Burker has given tests and full form materializations; and negotiations are progressing to get the Spragues to come again, because, like one of old, "the common people heard him gladly."

A few years ago the Methodist, Lutheran and German Reformed clergy assailed Spiritualism without gloves; said that nine-tenths of the phenomena were frauds; that all Spiritualists were "tainted with free love." Now, however, they are as mute as mice, and Spiritualist lecturers and mediums get a respectful hearing. The night is past; joy cometh with the morning.

C. H. MATHEWS.

### YES, THEY ARE NEAR.

I list at noon, I list at night,  
I list at noon and at eventide,  
I list for a voice I dearly love,  
I fain strive to hear it wherever I rove;  
I list for that voice to tell me to rest  
Like in days that are gone 'gainst its  
owner's breast.  
When the heavens are fairest,  
When clouds gather fast,  
Through soft, gentle zephyrs  
Or hurricane's blast.  
Fain do I list, yet naught do I hear  
To tell of its presence far or near—  
That voice which in kindness bade storms  
to subside,  
Caused calm 'stead contention in my  
bosom abide—  
That voice that would cheer a heart sick  
and faint,  
And guide me through breakers by gentle  
restraint—  
That voice that sweet music has been to  
my ear,  
How strangely 'tis silent! I no longer hear  
Its melodious notes vibrate through the  
air;  
Why should it thus leave me—a prey to  
despair?

Again I sit thus and list, list in vain  
To catch of that voice some gentle  
restrain.

I muse in the twilight, I think of the  
past.

When that voice, low and gentle, spoke  
to me last;

I hear not a sound, but a form now I see,  
A form dim and faint now beckons to me,  
And now it draws closer till I feel its  
embrace;

It kisses my forehead, it looks in my  
face.

There are two orbs, I know them of old;  
Lips, once like roses, which often had told:  
"I will come if I can; be sure I'll be near;  
Be hopeful, though lonely, though life  
may seem drear."

And now it does vanish, I see it no more,  
But light is my heart which was heavy  
before;

Now I know for a truth, our loved ones  
are nigh

To cheer and to guide us, to give sigh for  
sigh;

To change the sad thought, to ease the  
soul's pain;

To aid us sweet peace and contentment  
to gain.

ANTON NIEDERMEIER.

that strange dreamer, David Urquhart, thought that there was a centripetal force in capital which would gradually place the wealth of the world in the hands of one man, or one trust, and ultimately provoke a savage civil war, in which all but the human race itself must perish, says the London Spectator. It is probable that we shall advance many steps in that direction, and that Mr. Rockefeller will in A. D. 2000 seem but a poor man; but thought, we think, has become the prerogative of too many to permit of an Armageddon between capitalists and their slaves. We should ourselves think it much more likely that a new phase of Christianity, the phase of abnegation, would seize upon mankind and produce everywhere a scene of destruction like that which in Scotland accompanied the change to Protestantism, civilization thus sentencing itself, and recurring to the ancient village life, or even the life of the Thebaid, but such movements are usually short and local. No one knows, and all that experience tells us is that in A. D. 3000 Mrs. Vanderbilt's jewels will have fallen to persons of whose reign neither she nor the wisest around her have so much as dreamed.

### The School of Psychic Philosophy.

Is a membership corporation, recently organized under the laws of the state of New York. Its purposes will be

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Contributors to the funds of the school are eligible to honorary membership therein. Any one feeling impressed hereby (as many will be) to contribute to this work will receive an acknowledgment in the shape of a handsome certificate of honorary membership.

### Important Announcement.

In order to better carry on its work the school has begun by the purchase of 75 acres of ground in Richmond borough, New York city, at a cost of \$50,000, and will erect thereon an auditorium and also tents and cottages for those who would like to combine a summer's outing with spiritual work and development. The grounds are mostly covered with native forest and by virtue of their altitude command a fine view of ocean and distant mountain. Only 30 minutes ride to fine sea bathing. A small portion of the land is for sale in plats, the rest will be leased, the policy being to keep the bulk of it for a future endowment. All revenues from the land will be devoted to maintaining the school's work.

The officers are: Mrs. M. E. Williams of New York city, president; Richard Fuller Woodward, vice president; Edward A. Swing, secretary; Judge D. D. McKoon, treasurer.

Correspondence is invited from those who would like to spend a season at the nation's metropolis and from lecturers, speakers and psychics whose time is not filled. Address all communications to

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## THE LIGHT OF TRUTH.

## CORRESPONDENCE

## THE FIELD AT A GLANCE

Dr. F. L. H. Willis' address is now at Glenora, N. Y.

Miss Margaret Gaule is serving the Pittsburg Spiritualists.

The Cassadaga (Lily Dale) camp opens July 14 and closes August 27.

N V. Nicum has been speaking acceptably for the Allegheny, Pa., society.

J. C. F. Grumbine's new address is 1718½ West Genesee street, Syracuse, N. Y.

The St. Paul (Minn.) Spiritual Alliance closed its meetings for the season of April 30th.

G. W. Kates and wife will be in Grand Rapids, Mich., to July 12. Address 182 Gold street.

J. C. F. Grumbine lectures in Indianapolis in October and in Chicago in November and possibly December.

Mrs. Maggie Waite's Detroit address is now 278 Merrick avenue. She is meeting with her usual good success in that city.

E. J. Bowtell spoke for the Spiritualist society at So. Hannibal, N. Y., April 16, 18, 19, 21 and 23. Has open dates for societies and camp meetings. Address 29 Home avenue, Providence, R. I.

On Saturday April 29, James Henderson of Norwood, Mass., and Mrs. Jennie K. Conant, the well known Banner of Light circle medium, were quietly united in the bonds of matrimony.

At the home of the bride's parents, on Madison avenue, Anderson, Ind., April 27, Miss Nettie Gains was united in marriage to Mr. Francis Wheeler. The ceremony was performed by Lily M. Thiebaud.

The Spiritualists of Northwestern Ohio held a mass convention in Toledo April 29-30. The speakers were H. D. Barrett, G. B. Stebbins, Mrs. E. P. Hopkins and Mrs. Fish-Curran. Mayor Jones gave the address of welcome.

The second annual convention of the New York State association of Spiritualists will be held at Saratoga Springs, Friday, Saturday and Sunday, May 26, 27 and 28. Election of officers, general business and mass meetings.

The 23rd annual season at Onset Bay, Mass., opens July 9th. Among the speakers are Dr. Geo. A. Fuller, Rev. T. E. Allen, Prof. W. F. Peck, A. E. Tisdale, Rev. W. W. Hicks, H. D. Barrett, Mrs. C Fannie Allyn and F. A. Wiggin.

The Central Spirituelle Union, of which Dr. Burrows is president and pastor, will appropriately observe its third anniversary by a banquet and social festivities at Star and Crescent hall on Friday evening, May 12th. The "Ladies' Spirituelle" have charge and an enjoyable time is assured.

The Southwest Nebraska and Northwest Kansas Spiritualist association will hold their camp this summer. The program will soon be arranged under the new management. Speakers and test mediums who wish to visit the west will do well to correspond with D. L. Haines, secretary, Franklin, Neb.

C. D. Lyall, Sec., writes: The Spiritualists of Cleveland and vicinity, in mass meeting, introduced resolutions on Sunday, April 23, nominating Lyman C. Howe as historian of Modern Spiritualism, he being one of the oldest Spiritualists on the rostrum and knowing well he will give us a true and correct history.

The St. Louis Spiritual association closed its season April 30th. It will reopen in September. Mr. T. Grim-

shaw, our speaker, has made an engagement with the Philadelphia society for May, but because of his health he has been obliged to cancel it. He will go at once to England, where he will remain during the summer, returning to us for next season.—Emma Fox, Sec.

Regarding the Watseka (Ill.) society Mr. Henry Upsall writes: "We have a membership of about 35. It was organized and a national charter given on March 24 last, with the following officers: Henry Upsall president, Fred Andrews vice president, L. N. Smith treasurer, Mrs. M. Roff Alter secretary; Frank Bossong, Mrs. C. A. Hunter, Mrs. Hester Pratt, trustees; Asa B. Roff, Mrs. Anna Roff, Mrs. Nancy Sherman, honorary members. We have a nice hall or lecture room, seating 75 to 100 persons.

The management at Lake Pleasant, Mass., is rapidly completing arrangements for another successful year. Mr. S. B. Harvey of Boston will have charge of the hotel, which will be open from June 20 to Sept. 15. Among the speakers and mediums are John Slater, May S. Pepper, A. H. Dailey, Helen T. Brigham, Rev. Frank E. Mason, Mrs. Mary E. Lease, Tillie U. Reynolds, Carrie E. S. Twing, Lizzie Harlow, Prof. Wm. M. Lockwood and J. Clegg Wright.—Albert P. Blinn, clerk, 603 Temple street, Boston.

Mrs. Arthur Brewer of Buffalo, N. Y., writes: "In reading the Light of Truth notices of the anniversary in this city I was surprised to find an error regarding the services in the Buffalo Spiritual Society. Mrs. S. Augusta Armstrong delivered the anniversary address, which was most soul-inspiring. The work lies very close to our worthy sister's heart, and I think it a great injustice to allow an error of this nature to pass without notice. Rev. Moses Hull favored us in the afternoon with a few remarks, which we all enjoyed, but it was not the anniversary address."

We believe it would be conducive to higher and better spiritual work if all presiding officers on Spiritualistic platforms would acquaint themselves with the methods of work usually followed by the speakers whom they are about to introduce to the audiences over which they preside. As it is now, in many instances the presiding officers simply ignore the speakers in toto, and follow plans of their own that serve to kill every particle of inspiration they would naturally possess. By co-operation with the speakers the presiding officers can make their meetings far greater successes than is now possible under their present methods.

—Banner of Light.

A ceremony as unique as it was beautiful was the celebration last Wednesday evening of the silver wedding of Mr. and Mrs. E. J. Chase of East Eagle street. About forty friends of the family were present. Mr. and Mrs. Chase were married on April 26, 1874, by the Rev. Dr. Ayre of St. John's Episcopal church. Since that time Mr. and Mrs. Chase have become members of the Buffalo Spiritual society, and they made their silver anniversary doubly interesting by being remarried after the form prescribed by the Spiritual ritual.

Mr. Chase, with his daughter-in-law on his arm, was the first to enter the presence of the assembled guests. He was followed by his wife, on the arm of their son, L. E. Chase. Behind the two couples came the Rev. S. Augusta Armstrong, the Spiritual minister, who, in a few words, most beautiful in their simplicity and sincerity, rejoined Mr. and Mrs. Chase in the bonds of matrimony. After the couple received the congratulations of their friends, supper was served in the

parlors. Mr. and Mrs. Chase were the recipients of many handsome gifts in token of their anniversary.—Buffalo (N. Y.) Courier.

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**"Cultivation of Personal Magnetism."**

(By Leroy Berrier.)

In the production of my book "Creative Force and Sexual Natures," a book now under the ban of the censors, much time was spent in the investigation and consideration of the creative force of the universe as it is manifested in human nature. This force, as it is manifested in human life, is generally known as "vital force," "life force" and "personal magnetism." We know that it is the elixir of life, and that they who possess a large amount of it are, figuratively speaking, the capitalists in life; they are the kings and queens in mental and physical power and vigor; happiness is their priceless jewel. The fountain from which flows this sunum bonum of life is a great volume of life force or personal magnetism.

I have learned that the common idea, that possession of a large or small amount of personal magnetism is entirely due to inheritance, is wrong, and that any person of sufficient intelligence to apply certain regulations can cultivate personal magnetism. Since I learned these facts I have set to work and formulated a system of brain and nerve culture that will create and maintain personal magnetism. My investigations revealed that there is direct access to the life force through the sexual nature; that most people create life force enough to make them capitalists in it, but they are not for the reason that they unconsciously waste it or, stating it differently, they have not complete control of it; that the greatest source of waste (although there are many) is through the sexual natures, and the causes of this was not difficult to find. It lies in the fact that through ignorance, enforced and self-imposed, the human race knows no other method to secure gratification to normal and natural desire than through the waste of priceless life force. A part of my purpose in the production of the book, "Cultivation of Personal Magnetism," is to teach the conservation of life force and still increase our natural enjoyment through all the faculties.

I have learned that this is necessary in order to keep the powers of the body vitalized and invigorated. This course of cultivation is of special benefit to all who have not a sufficient amount of life force to sustain good health or to make the performance of their mental and physical activities pleasureable. For those who are despondent and discouraged and have lost an incentive of life, I have endeavored to furnish a new inspiration. It opens to all the road to perfect control of all the faculties which is so essential to success and happiness. I have probably endured as disparaging and trying an ordeal as often falls to the lot of man, and through the teachings which are given in "Cultivation of Personal Magnetism," I was enabled to come out with good health and spirits. I maintained a personal magnetism that offset all the negative forces that beset me. Through this course of training perfect control of the sexual natures can be secured. This alone makes the course valuable. Why is it that so many of the ills of life are in some way brought about through the sexual natures? Simply because the sexual natures have direct access to the life force, which, if wasted, causes nervous prostration; if misused, causes nervousness; if not used properly, deadens. I believe that medicine never yet cured any of these disorders. Nor is this a matter of theory with me. Through a voluminous consultation by correspondence and in person I have come into possession of these facts.

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MYSSELF.

### THE ADVENTURES OF A MOUSE.

I am only a mouse, but I suppose even a mouse may be allowed to relate its experiences, and mine are so thrilling and varied that I am sure you would like to know about them.

I am no ordinary mouse, for I was born in a beautiful, royal palace and quite near to the queen's bedchamber. In my young days I have had many a pleasant frolic on the polished floor of that royal chamber and often found the elegant fur rugs very convenient to hide under when some one startled me into seeking a place of safety.

One day, I remember, the room was quite still, and I ventured from my nest in the wainscoting and timidly made my way across the slippery floor toward a pretty, pink satin object lying near the royal couch, and when I got near enough to make it out I found it was a slipper, one I had seen on her majesty's foot many times.

I climbed to the top and saw that the inside was lined with thick, white wool, and it looked so inviting that I could not resist the temptation to get into it and see how it would seem.

I got in and cuddled down into the toe, which was still warm, and it was so soft and cozy I thought I would rest a little while, but soon found that I was very sleepy and, as you may know, was soon fast asleep.

How long I slept I don't know, but I was suddenly awakened by some one rudely lifting my nice nest and then (Oh, horrors! it makes me faint to think of it!) I saw a pink, silk toe closing up the entrance and I nearly died of fright, for I surely thought I should be squeezed to death.

In my terror I began to squeak as loud as I could and kicked, so hard that the toe backed out with a jerk, and the slipper fell to the floor. I heard a scream and some large body falling, and I jumped from my hiding place and ran to a place of safety, where I saw the people rush into the room and there lay the queen in a dead faint, and the maid wringing her hands—all this on account of me.



I JUMPED FROM MY HIDING PLACE.

I was very sorry I had frightened the queen so, but I saw no other way out of my difficulty. It has always amused me to see how scared the ladies of the court became, when they see a mouse and some of the worst screams I have ever heard were for just that reason. My cousin, Nibble Clean, and I have had many arguments on this subject, but have never been

able to solve it, and I guess no one ever will.

I did not stop to see whether the queen came to or not, because my poor nerves were so unstrung that I made haste to get home to compose them.

It was a long time before I could forget this fright enough to go very far from my nest, but the spirit of adventure is strong within me and I again sallied forth.

This time I kept quite close to the wall, for I heard voices in the far corner of the room and did not think it wise to allow myself to be seen again.

I ran along until I came to a door, which stood open just enough to let me through, and I went out. I'll never forget the feeling that came over me when I looked around. There was no furniture except a long, oak settee and the white marble floor looked like one grand waste. The opposite wall looked a long way off and I could not see the end wall from where I was.

This space or room I thought must be the grand corridor I had heard the ladies speak of.

I did not lose much time in looking about, for I knew it would not be well for me to be seen on the white marble floor if any one should happen along, so I hurried on, keeping as close to the wall as I could, and came to another door, a long way from the one I had just left, and on the other side of the corridor. I went in and saw that this room was quite elegantly furnished and the carpet was so soft and thick that I seemed fairly lost in it.

Along one side of the room was a queer arrangement. I could not think what it could be used for. It took up the whole side of the room. There were dozens of large pipes in rows, all painted gold, with wreaths of flowers and vines trailing around them, and just in front was a key board and seat like an organ.

I knew what an organ was for my mother used to tell me about the elegant home she had in one in her young days, and she described it so vividly that I will never forget it.

Of course this could not be an organ, for it was not like the one she told me about, so I did not bother about it. I saw lots of musical instruments laying around and I thought this must be the music room.

I went to this queer thing along the wall and found an opening and was just going in when I met my dear friend, Mrs. Scrabble coming out. She was very pleased to see me and of course I was to see her. She told me she was looking for another home, as her present residence was getting very uncomfortable from the smell of cooking which came from the kitchen, and she must move. We went on together and by dint of hard work and much climbing we found a beautiful location for her new home. I was in a cozy nook, walled with metal of some sort, and we thought it would be perfectly safe. I liked it so well that I decided to come and be her neighbor, for I found a place just next to hers and quite like.

With a friendly goodbye she went to bring her family and I proceeded to furnish my nest.

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IDA ANDRUS, BOX 7., CAMBRIDGE, VT.

Mrs. Scrabble was not gone long, and after a few journeys back and forth she had all five little Scrabbles safe in their new home, then she called to me and said:

"There! I hope I shall be free from that horrid smell! Often when I have been away and came home my babies would smell as if they had been steeped in garlic, and it made me sick."

She seemed very well pleased with the new home and we both settled down to our duties as if we had always lived there.

Things went all well for some time and we stayed close at home except to hunt our food.

One night when Mrs. Scrabble had got the little Scrabbles to sleep she came over to have a quiet chat with me. We had just got nicely settled down when we were thrown nearly off our feet by a dreadful booming and screaming as if a million cannons had been fired, then a gale of wind came rushing right into my house, followed by the most terrible noise I ever heard.

I hope I may never hear the like of it again. As it was, I could scarcely hear anything for weeks afterward.



WE WERE FAIRLY THROWN FROM OUR FEET BY A TERRIBLE BOOMING AND SCREAMING.

Poor Mrs. Scrabbles was frantic and rushed home to her babies. She found them all huddled together in a corner, too frightened to cry out.

This terrible booming went on for some time and when it was stopped I was so weak I could not move.

I will not try to describe the next few days, but suffice it to say that we made great haste to find other quarters, and as far from this bedlam as possible.

Some time afterward I told this experience at a social given by a friend and was informed that this noisy instrument was a pipe organ.

Now I think I will close this letter for this time. These are only a few of the experiences I have had and at some future time shall be pleased to tell of some more.

MADAM TWINKLETOES.

Springfield, N. J., April 9th, 1899.

My mamma takes the Light of Truth and likes it. I do, such stories as the "Four White Violets," last week. I know it is all true, for flowers do speak and love you.

I get blue violets from the mountain and they look so much prettier if I give them to any poor little children. I thank your paper.

VIOLA A.

How lovely it must be to gather Nature's blossoms from the mountain side. Please come again and tell us more about them. Yes, Viola, when our hearts are filled with love for all nature, when our souls are attuned to the beautiful, every flower that blooms, every blade that grows, seems to whisper its beautiful story of life and joy and gladness.

Be sure to sign your full name in future so that Aunt Rose could address you if she wished.

Springfield, O., April 7th, 1899.

Dear Aunt Rose: I feel so glad to write to you, and so thankful to Mr. Hull for

publishing our letters in the good old Light of Truth.

I am a little girl eight years old, and in the fourth grade. When I become a young lady, which I know I will, I want to be (I will not say I am going to be) a good Spiritualist lecturer like Cora L. V. Richmond. I don't want to be a test medium, for people make too much fun about it, for my mamma is a trumpet medium and I know how some ignorant people abuse her.

My little brother Albert, three years old, sees spirits. When he sees little baby spirits he wants them to stay, and when he sees spirits of men or women he wants mamma to chase them out.

I have a book called "Poetry of Flowers" and I will give you a nice little piece of poetry out of it.

I wish some little girl who believes in Spiritualism would write to me. Now Aunt Rose I will remain your loving niece,

MISS FRANCES MEISSE.

113 S. Factory street.

P. S.—I have forgotten to tell you that I was named after Frances Willard.

The angel of the flowers one day,  
Beneath a rose tree sleeping lay—  
That spirit to whose charge 'tis given  
To bathe young buds in dews of heaven.  
Awakening from his light repose,  
The angel whispered to the rose:  
"O fondest object of my care,  
Still fairest found where all are fair:  
For the sweet shade thou gavest me,  
Ask what thou wilt, 'tis granted thee."  
"Then," said the rose, "with deepened  
glow,

"On me another grace bestow."  
The spirit paused, in silent thought,  
What grace was there that flower had  
not?

'Twas but a moment—o'er the rose  
A veil of moss the angel throws.  
And, robed in nature's simplest weed,  
Could there a flower that rose exceed?

With Cora L. V. Richmond and Frances Willard as models you surely must grow to be a thoughtful, earnest worker, whether you e'er attain fame as they or not.

But we shall expect one of these days to hear your voice proclaiming the glad tidings from the spiritual rostrum, so do not disappoint us.

Thanks for the pretty little quotation, but please be sure to write on one side of paper only next time.

Minneapolis, Minn., April 6th, 1899.

Dear Aunt Rose: I was somewhat surprised but nevertheless delighted to see my letter in print last Saturday in the Light of Truth.

I received the pretty book of Lowell's Poems a few days ago with great pleasure. Please accept my sincere thanks for the beautiful gift you sent me as a prize. Your niece,

BLANCHE CHAMBERLIN.

704 23d Ave. So.

#### ANSWERS TO CORRESPONDENTS.

R. D. Jones, Rochester, N. Y.—Your correction stating that Leah Fox was a married woman in 1848 I forwarded to Mrs. M. T. Longley, Sec. N. S. A., from whom I received my data. She replied that doubtless, as you were associated with the Fox sisters at that time, you are correct and she mistaken. Many thanks for your manifest interest in our Children's Hour.

#### ERRATUM.

In "Going Somewhere," Children's Hour of April 29th, the sentence "He has doubtless seen at least 3 summers, but to her he will never grow old," should read "He has doubtless seen 30 summers, but to her he will never grow old."

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Bellamy Storer was appointed minister to the Madrid government.

The American forces have begun another aggressive movement against the Filipinos.

The strike of the grain handlers at Buffalo, N. Y., is likely to extend to all the lake ports.

Martial law was put into force at Wardner, Ida., the scene of the recent outbreak of miners.

Articles of incorporation of the flour trust, capitalization \$40,000,000, were filed in New Jersey.

The Dreyfus case still towers above all other public topics in France. The likelihood of Dreyfus' release is now assured.

Professor Frederick Carl Christian Ludwig Buechner, the author of "Force and Matter," is dead. He was 75 years old.

There is a growing belief that the president will call congress to meet in extraordinary session this fall, probably early in October.

Dr. James H. Canfield, president of the Ohio State university, resigned to accept the position of librarian of Columbia university.

Fifteen thousand workmen in industries in and around Pittsburg are the recipients of advances in wages averaging from 6 to 12 per cent.

Senator Chandler of New Hampshire, speaking of the order prohibiting the sending of the literature of the Anti-Imperialist league to the Philippines, said that in his opinion the sending of such literature was undoubtedly treason.

The last move in the negotiations terminating the war with Spain occurred May 1 when Secretary Hay paid to the French ambassador, M. Cambon, the \$20,000,000 provided by the treaty of peace for the cession of the Philippines.

The National American Woman's Suffragist association, in session at Grand Rapids, Mich., elected Susan B. Anthony president; Rev. Anna Howard Shaw, vice president; Rachel Foster Avery, corresponding secretary; Alice Stone Blackwell, recording secretary.

The latest trade combination announced is a coffin trust, which is capitalized at \$20,000,000. It is said that 90 per cent of the coffin factories throughout the United States will in consequence of this combination have to close their works, throwing some 6,000 men out of employment.

The Argonaut tells of two fresh-air fund children in the country, looking in wonder at some live chickens.

"Didn't you ever see any before?" a lady asked them.

"Oh, yes, mum," the eldest child answered, knowingly, "we've always seen 'em—lots—only generally it was after they was peeled!"

Preparatory to sending his company to Butte, Mont., not long ago, a theatrical manager wrote to the proprietor of the opera house of that place to inquire how many pieces he had in his orchestra. The reply he received was as follows: "Would say that we have three pieces in our orchestra, viz.: Piano, piano stool and piano cover."

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